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"The Peculiar Institution."

FRUITS OF SLAVERY.

The following letter, written from the dominion of Slavery, exhibits in a strong light, one of the natural results of that abominable system. We copy from the Advocate of Moral Reform.

* * * You wish me to give you my "first impressions" of men and things in A——. I am not sure that this would be wise, for the impressions are very apt to prove incorrect, on farther investigation, and this is emphatically true of one who for the first time visits the sunny South. To a Northerner, there is an indescribable charm in the chivalric politeness, the frank and cordial hospitality, and the warm kindness which everywhere greet the stranger, that is very apt to destroy, for a season at least, the power of seeing accurately, and judging impartially. In my own case, this has certainly been so, for I often found myself mentally inquiring, "Can it be, that such evils exist in a state of society like this, as those which I have heard and read at the North? Surely misrepresentation and prejudice have been at work to produce alienation and distrust.' In this state of anxiety and scepticism, I became acquainted, (I was going to say *accidentally*, but the hand of Providence was in it,) with one who knew the subjects of the following narrative, every word of which is strictly true. The sisters were said to be most interesting girls—graceful and elegant in their manners, and not darker than many a brunette at the North, who ranks among the most brilliant and admired of the sex. Poor girls! as I listened to their story, and thought of their wrongs, the enchantment by which I was surrounded, all vanished, the splendors faded away, and the cold stern reality of shame, dishonor, and sin, took their place. Let me tell you their short, but sad story, and you shall judge for yourself of the impression it produced on me.

Mr. H. was a New Englander by birth and education, who in early life went to the South, and there established himself in a lucrative business. He became in time attached to Southern habits and manners, and giving up his long-cherished plan of returning home with a competency, became a permanent resident in one of the large Southern cities. Previous to his leaving home, he was considered a young man of excellent principles, but he had been so long accustomed to look upon the slaves by whom he was surrounded, as born only to minister to the pleasure of their masters, that he felt no hesitation in forming with one of these unfortunate beings a connection the most dishonorable. She was a quadroon, beautiful, and tolerably well educated, and was purchased by Mr. H. at an immense price from her *father!* the owner of a neighboring estate. Mr. H. never married, for he was strongly attached to the confiding creature who lived but in his presence, and to whom his slightest wish was a law, though his "bachelor establishment" was considered the abode of refinement, taste, and elegant hospitality through all the country round.

His two daughters received every advantage of education which wealth could procure, and grew up uncommonly lovely and interesting ladies, in spite of the mixed blood that flowed in their veins. It seems never to have occurred to the fond father, whose idols they were, that as the daughters of a slave, his proud and gifted children must follow the condition of their mother, in the event of his death—yet such was the case. While he lived, an act of manumission for her who was in all but the name his wife, seemed a needless formality, and he little recked that death was so near.

In an unexpected moment, the king of terrors came—and Mr. H. in the prime of life, and in the midst of his schemes of honor and pleasure, was summoned to his final account. In the first wild burst of anguish that overwhelmed his family, they thought not of the evils to which they were exposed in consequence of the blow that had deprived them of a husband and father, but they were doomed to feel their full force. He had died insolvent, and when his brother came on from the North, to settle the estate, he found to his horror, that his beautiful and accomplished nieces were considered a part of the personal property, and as such appraised by the creditors at so high a rate, that it was impossible for him to redeem them. Like their poor mother, they were reserved for a fate, worse to every virtuous woman than death itself. In common with hundreds of interesting and intelligent young females in Louisiana, Mississippi, and the West India Islands, whose mixed blood prevents them from forming honorable connection in life, these unfortunate sisters are now the mistresses of wealthy planters, liable at any moment to be sold and sent to a returnless distance, from all they have ever known or loved.

You may not, indeed you cannot, at such a distance, realize the impression produced by this story on one who is in the neighborhood of its occurrence. Can a state of society which tolerates such things be favorable to purity of heart or life? Only imagine a New England village to have been the scene of this transaction, and you can then form some idea of its moral bearings. Think of your own S. and J. fondly cherished, and carefully reared as they have been, deprived by death of their natural protector, seized for debt as a part of the estate, and sold into the harem of some wealthy libertine, without any earthly resource from his tyranny or caprice. What think you, would be the state of public sentiment, if an outrage like this were perpetrated in your midst? Thank God, such an act can never stain the soil of free New England; for could a wretch be found black-hearted enough to make the attempt, a torrent of righteous indignation would overwhelm him ere his work was well begun. What, then, must be the influence of the system of Slavery here, when high-minded, honorable men, and noble, virtuous women, can look on calmly, and speak in terms of indifference of deeds, such as I have imperfectly described. What to them are the blighted hopes, the crushed affections, the shame, the anguish, the hopeless ruin of these victims of avarice and lust? The taint of African descent is upon them, and presents an insuperable barrier to the full tide of human sympathy that would otherwise flow out at the recital of their wrongs. Their complexion is darker than ours, and they are unable to shame and dishonor us, except in proportion as they feel the extent of their own degradation.

I never met a man who said that this were indeed the case who could say he was farther from the truth than such a view of the subject. Their hearts are as warm, their affections as ardent, and their sensibilities as keen as those of their proud oppressors; but who is there to care, if the tortured heart-strings break, in the strong effort to repress emotions, whose outward expression would be a crime? Alas, on one side there is power, absolute and irresponsible; on the other, the most entire helplessness and dependence. Those who know what human nature is, will cease to wonder that under such circumstances, occurrences like that we have described should take place.

Another circumstance, related to me by a young lady with whom I travelled a short distance, and who was herself the subject of the story, furnishes a curious illustration of this state of things. Were not the subject so serious the anecdote would be only a source of amusement.

Miss M. the lady referred to, was originally from the Empire State, but had been for some years a resident of Texas, whither she went in company with a brother. She was on a visit of some length in the family of Mr. A. one of the founders of the Republic, and being very fond of children, frequently amused herself with drawing the infant about the grounds, while the rest of the merry group accompanied her in her rambles. She had one day taken the child from its sable nurse, and was drawing its little wagon along a shaded path, when at a distance she saw a cavalier approaching on horseback, whom she knew by his short cloak and sombrero, to be a Mexican of Spanish descent. He stopped as he came up to the little party, and made several inquiries of Miss M. about Mr. A. the way to the house, &c. and among other things asked her rather abruptly if she belonged to Mr. A. Not exactly understanding the question, he was answered in the affirmative, for there was something in his manner she disliked, and she was anxious to get rid of the intruder. He passed on, and she thought no more of the circumstance, until her return home. Mrs. A. met her with a smile, and advised her to prepare for conquest, as General Z. was in the house, an unmarried and wealthy planter, to whom she would be introduced at dinner. When at dinner-time, she entered the room with Mrs. A., and was introduced to the gentleman, he started, changed color, and exhibited a perturbation, for which no one could account. This constraint and agitation affected all the company, and there was a general feeling of relief when the uncomfortable meal was concluded. The General not long after left the house, and Mr. A., almost convulsed with laughter, came to the ladies to explain the cause of his sudden fright. It seems that soon after his arrival, he took occasion to inquire of Mr. A. if he owned the child's nurse whom he had met on the grounds. Entirely ignorant of Miss M.'s proceedings, Mr. A. answered in the affirmative. "Would you sell her?" inquired the General; "I have taken a fancy to the girl, and will give any price you choose to name." Surprised at the request, Mr. A. named a large sum for the girl, who was in reality young, and though dark, rather prepossessing in her appearance. The bargain was concluded, when, to the surprise and dismay of the gentleman, he was introduced to the supposed nurse, as Miss M. a friend and inmate of the family. His reproaches, after the ladies had left the room, gave Mr. A. the first intimation of the mistake into which he had fallen, which was fully explained by Miss M. the unconscious subject of this novel transaction. The fate to which she was destined by her purchaser, was perfectly understood by all the parties, yet, had the colored woman alone been concerned, not one of them would probably ever have given a second thought to the matter. She was a slave, and therefore her virtue was not worth preserving. Indeed, I have had ample evidence, that any regard for chastity on the part of these poor females, is considered unpardonable affectation and arrogance, even by those of their own sex, who, for their superior knowledge and standing in society, should be the guardians and protectors of these unfortunates. What kind of process can it be, which renders the heart of woman callous to the wrongs and indignities suffered by her colored sister, when, if the same were offered to one of the Anglo-Saxon race, every emotion of the soul would be roused to vehement action? If any thing were wanting to fill up the measure of my abhorrence of the whole system of Slavery, the knowledge of the injury it has done to woman, the mistress no less than the slave, would do it, for sure I am, that whatever tends to weaken the moral sense of my own sex, tends in the same ratio to deteriorate society at large.

SLAVERY.

Edward Smith, of Pittsburgh, Pa., a popular Methodist minister, in a recent discourse on Slavery, states that the slaveholders in the section of Virginia in which he formerly resided did not pretend to justify themselves from the Bible, until they were induced to do so by a leading Doctor of Divinity. He says:—

"The Doctor made the important discovery that Slavery was not sinful, that the relation was sanctioned by the Holy Scriptures. He was at that time a professor in one of the schools of the prophets, *i. e.* a Theological Seminary. This important discovery, which was a soothing unction to the oppressor's soul, was made known in an ecclesiastical association of my native State, Virginia.

"This Rev. Doctor made another discovery which did him little more credit than this—that it was a sin for a slave to pray to the Almighty on the Sabbath day, if the master was administering needful chastisement. He was a slaveholder, and a severe one too, and often, with his own hands, he applied the cowhide to the naked backs of his slaves. On one occasion, a woman that served in the house, committed on Sabbath morning, an offence of too great magnitude to go unpunished until Monday morning. In towns and cities in the South, slaves are whipped for the most part in cellars, to prevent their cries from being heard so far as they would be under other situations. This is not the case on the plantations. The dwellers in towns are not willing to let the neighborhood in which they live know how often they whip their slaves. The Doctor lived in a town, and on this occasion took his woman in the cellar, and, as is usual in such cases, stripped her from her waist up, and then applied the lash. The woman writhed and winced under each stroke, and cried, 'Oh Lord! *Oh Lord!* OH LORD!' The Doctor stopped, and his hands fell to his side as though struck with the palsy; he gazed on the woman with astonishment, and thus addressed her, (the congregation must pardon me for repeating his words:) 'Hush, you *bitch*, will you take the name of the Lord in vain on the Sabbath day?" He finished whipping, and then went and essayed to preach that Gospel to his congregation which proclaims liberty to the captive, and the opening of the prison-doors to them that are bound. This was the man who made the important discovery that slavery was not sinful; and surely he was just the man for such a work."

Pro-Slavery.

From the Christian Register.

LONDON INQUIRER—AMERICAN UNITARIAN ASSOCIATION—SLAVERY.

The report of the American Unitarian Association contains a record of the Resolutions against Slavery, passed by that body, at the annual meeting last May. To these the London Inquirer (Unitarian) of July 27, 1844, refers in the following terms:

"We rejoice that our American brethren have at length felt it to be their duty, to record this public and unqualified protest against the iniquitous system, which poisons their national morality, and degrades their country in the eyes of the world.

"The unworthy position assumed by some leading men amongst them, and the general indifference of the body, as such, respecting the slavery question, have been viewed with the deepest sorrow, not unmingled with indignation, in this country.

"We rejoice unfeignedly at the step which has been taken in the right direction. As we have said, the spell has been broken, and we shall not despair of seeing the Association amongst the most effective and uncompromising assailants of the system."

Thus the London Inquirer, "speaking freely," and "with solemnity," and "in a spirit of love," not for one only, but for many, declares that he has viewed "with sorrow and indignation," the silence and inaction of the American Unitarian Association, on Slavery, previous to the Resolutions of last May, and now anticipates that the Association will become one of the most effective assailants of that institution. Speaking in the same spirit, and with equal solemnity, and like freedom, we will present some of the reasons why that expectation may, and should be disappointed. But first, referring to the Inquirer's retrospective judgment upon the position of our body, we request him to review the grounds on which he thinks himself justified in regarding with "sorrow and indignation" the conduct of a large number among the best citizens and most devoted Christians of this country. We remind him, together with all transatlantic observers, that the circumstances in which he decides for us, that energetic action should be pursued, are entirely different from ours, who nevertheless share with him all the feelings that have led him to demand of us such action. We caution those, too, whom three thousand miles of ocean separate from us, to guard themselves against the effect of *cant* phrases. It is a currency of which we who live where its circulation was commenced, better know the value, than those at a distance can. For instance, there is quite as much justice in stigmatizing the minority who opposed the passage of the resolutions, and that numerous and intelligent part of the community which they represent, under the title of "pro-slavery," as there is in designating the dissenting worship of the English Unitarians, by the odious name of "infidelity." How then explain that men of this description should decline making a "public protest against that iniquitous system?" Does the Inquirer wonder how his neighbor, who has borne all his life long an unquestioned reputation for uprightness and piety, does not come out and sign a protest against gambling and bribery? As little would self-respect dictate a public announcement of the kind expected. We make no protestation of the iniquity of Slavery; we give no apology for having avoided doing so. Apology, if anywhere, is not due on *our* part. The insinuation that men who have always led the lives of patriots and Christians are criminally "indifferent" to any moral evil in Church or State; that men who are "known and read of all men," as "fervent in spirit," and "zealous of good works," are deserving the pity and contempt of the civilized and Christian world, on account of the course they seriously and deliberately take, in reference to the *mode* in which their patriotism and Christian philanthropy shall exert itself; all this we freely, but kindly say, comes from prejudice: how instilled into a cultured and liberal mind, it is not *our* duty to examine. Respectfully (for we are all liable to be prejudiced by imperfect information) we only point out the fact; at the same time bringing to the Inquirer's remembrance, that what mode of philanthropic action we shall adopt, is as much a *matter of opinion*, as much concerns our conscience, and as little concerns *his*, as (on his own principles as a liberal Christian) what creed we adopt upon ecclesiastical government, or with what church we connect ourselves in the observance of public worship.

We are now prepared to give to any one that asks—we refuse to all who demand—the reasons of our dissent from the Inquirer's idea that the American Unitarian Association will, and should, "direct all its energies against the system" of Slavery.

First, Because the members of the Association were by no means unanimous as to the propriety of their acting, as a body, on the subject.

Secondly, Because through the honorable self-restraint and good discretion exercised by the Abolitionists in the body, their own strong manifesto gave way to the more temperate one which was adopted, but not till after a long, though amicable debate, and by a divided vote.

Thirdly, The minority have not ceased to be opposed to the Association's giving the whole force of its energies and influence to the active anti-slavery party at the North, already, in their view, hurried on against the obnoxious system of the South, with an impetuosity not yet warranted by the progress of events.

From these and other considerations we argue, that the American Unitarian Association *will not* hereafter act virtually as an effective anti-slavery society; and that public sentiment here would not sustain it, if it did: secondly, we maintain, that it *should not*. The minority, then, in accordance with that large party in the New England and other States who do not wish to give their influence, whether directly or indirectly, in favor of the fiery fanaticism of the Northern Anti-Slavery movement, disapprove the method of operation pursued by the leading Abolitionists, while at the same time they grant the magnitude of the evil against which their activity is directed. Nay, the worse the system opposed is made out to be, the better for their argument. For so much greater, proportionately, does the difficulty of wise action become. They partake in that "universal impartial love" which "remembers the slave, pleads his cause with God and man, recognizes in him a human brother, respects in him the sacred rights of humanity, and claims for him not as a boon, but as a right, that freedom, without which humanity withers, and God's child is degraded into a tool or a brute." It is, in a word, a *great admitted evil*, moral and political, against which such writers as Channing (whose glowing words we have just quoted) have excited a strong feeling, which is not confined to the active Abolitionists, but which has spread to thousands who have no sympathy with the spirit of their warfare, and place no confidence in the wisdom of their measures. It is precisely because it is not a simply moral or philanthropic, but also a *political* question, that the right action on the subject involves so much perplexity and danger. Great as the evil is allowed to be, we fear that greater evil might attend any general encouragement given to the reckless animosity we witness against it. Under these circumstances—the pressure of which is but little understood beyond our own shores—we simply withhold our activity, waiting for "a time to act;" not less than the most clamorous, abhorring the slave system, and not any the less ready to act whenever it shall seem to us that God has pointed out the way. By the manly and enlightened candor worthy of Christian freemen, we ask our brethren in London to review the grounds of those severe judgments which we have received for pursuing the course according with our honest and solemn convictions, and those with which we are threatened, if we continue so to do. This we desire, not because we feel accountable to them, but because we are unwilling that our deliberate actions should be misconceived from being seen through a medium of prejudice which has apparently obscured minds towards whose reputed intelligence as well as liberality we entertain the very highest respect.

If the hope that these suggestions may have the weight we think due to them, be precluded by the uncertain tenure by which we hold our transatlantic brethren's good opinion, they will perhaps pay more attention to the testimony of impartial observers. We give it from two classes—the dispassionate historian, and the disinterested traveller.

First, as to the difficulty of action at the South, De Toqueville remarks, (p. 359.):

"The question of Slavery, was a question of commerce and manufactures for the slave-owners in the North; for those of the South, it is a question of life and death. God forbid that I should seek to justify the principle of negro slavery, as has been done by some American writers! But I only observe that all the countries which formerly adopted that execrable principle, are not equally able to abandon it at the present time."

Next, with respect to the difficulty of action at the North, we cite a passage from Prescott's Conquest of Mexico, (vol. 3, p. 346.):

"In one important respect," he remarks, "the condition of Slavery in the sixteenth century differed materially from its condition in the nineteenth. In the former, the seeds of the evil, but lately sown, might have been with comparatively little difficulty, eradicated. But in our time, they have struck their roots deep into the social system, and cannot be rudely handled without shaking the very foundations of the social fabric. It is easy to conceive that a man who *admits all the wretchedness of the institution, and its wrong to humanity, may yet hesitate to adopt a remedy, unless he is satisfied that the remedy itself is not worse than the disease.* That such a remedy will come with time, who can doubt, that has confidence in the ultimate prevalence of right, and the progressive civilization of his species?"

West-Indies.

I have received a file of the Jamacia Morning Jonrnal for nearly all the month of August. Below will be found some extracts of interest:

CELEBRATION OF THE FIRST OF AUGUST AT THE BAPTIST CHAPEL, SPANISH TOWN.

A very interesting meeting of the teachers of the Sabbath Schools connected with this place of worship was held on the previous evening at the Metropolitian School-rooms, when about twenty-six teachers were present. After partaking of the refreshment provided, and which was tastefully spread before the guests, the Rev. J. M. Phillippo introduced Messrs. Tregelles and Jessup, two excellent Ministers of the Society of Friends, whom he had the pleasure of meeting in his late tour among the Windward Islands, and whom he stated were the personal friends of Messrs. Sturge, Gurney, and Candler, with whose eminently useful and friendly labors, the island was favored some time ago.

Both these gentlemen addressed the young friends present in a very appropriate and forcible manner on the importance of their work, and the necessity of a faithful and proper performance of the duties it involved.

Addresses were also delivered by Messrs. Phillippo and Finlay.

The meeting was subsequently attended by teachers connected with the Wesleyan and Episcopalian Sabbath Schools in the city, thus perpetuating that happy union of religious feeling that was so particularly exemplified on the first of August, 1838.

The engagements of the evening, which were deeply interesting throughout, were closed by prayer and praise.

On the following morning, at a very early hour, multitudes assembled on the Mission premises, and ushered in the sixth anniversary of this never-to-be-forgotten day with hymns of praise, and the most joyous exclamations.

At five o'clock they flocked into the chapel, and the Rev. J. M. Phillippo soon after entering, the usual thanksgiving meeting was commenced. Several friends who had personally experienced the bitter effects of bondage, engaged in the devotions, and proved by the feeling they manifested, as well as by their language, that as they had not forgotten the "hole of the pit from whence they were digged," so neither had their gratitude diminished to the great Author of their deliverance. Their feelings were participated in by the whole assembly, and loud responses in unison arose from every part of the spacious building. Nor were the prayers offered up by these once enslaved, but now free and happy sons of Ethiopia, confined to themselves. The temporal and spiritual condition of the inhabitants of their father land, and the island and continent around them, excited their tenderest sympathy, and called forth their most fervent supplications.

At half-past ten o'clock, A. M. the chapel was again filled, principally with peasants from the surrounding districts.

The children and teachers of the school then walked from the school-rooms to the House of God in procession, displaying the flags used on the first of August, 1838.

The Rev. J. M. Phillippo soon after entered, accompanied by Messrs. Tregelles and Jessup, together with Messrs. Hands, Tunlay, and other friends. According to previous arrangements addresses were now to be delivered relating to the temporal as well as the spiritual interests of the people. The service was commenced by the Rev. J. M. Phillippo's giving out that beautiful hymn by Montgomery—

"Ages, ages have departed
Since the first dark vessel bore
Afric's children, broken hearted
To the Carribean shore," &c.

The preliminary engagements were concluded by the Rev. Thomas Hands. The Rev. J. M. Phillippo being requested to preside, he delivered an opening address, and introduced to the meeting Messrs. Tregelles and Jessup. The presence of these gentlemen on such an occasion, whose names were associated with those of the best friends of the African race, excited deep interest, and they were received with great warmth and cordiality of feeling. They were then successively requested by the Chairman to address the meeting, which they did in a very affectionate and impressive manner, touching principally on the subjects of Peace, Temperance, Education, the importance of Jamacia as a nursery for teachers for South America, the islands around, and for Africa; they at the same time gave important advice to all, relative to their duties to God, to their children, and to each other.

Exhortations on similar topics, and in a similar tone and spirit, were delivered also by some of the peasantry themselves, by Richard Hill, Esq. and by the Rev. Messrs. Hands and Tunlay.

The addresses were heard throughout with deep attention, and it is hoped they will prove profitable as well as interesting to all who were present.

The service occupied about three hours, and was concluded by the well known doxology—

"Praise God from whom all blessings flow,"

which was sung with great energy and feeling, the whole assembly at the same time rising on the repetition of the two first lines, which had a very imposing spirit-stirring effect.

IMMIGRATION.

We mentioned incidentally, a few days ago, that the Glen Huntly had brought her full compliment of passengers, and we did so for the purpose of showing that the prospect of immigration from Africa was more cheering now than formerly. We have since learn: that the number of passengers with which that vessel embarked was even more favorable than we had supposed. She left Sierra Leone with 288 emigrants, besides 8 return passengers. The number she is calculated to carry is 221 *statute adults*. A large proportion of the emigrants who came in her were not statute adults. They are equally valuable, however, if not more valuable, on account of their youth. She brought, therefore, 15 more passengers than her full compliment of statute adults would have amounted to. The letters by her, also show that the Government have been adopting measures which, whilst they tend to reduce the expense of the captured African's establishment at Sierra Leone, will have a tendency to promote the migration of these persons to the West Indies. Hitherto the expense of maintaining the captures has been considerable, and it was one which could hardly be avoided. Without means of obtaining a maintenance, the Africans were for some time after adjudication dependent upon the bounty of Government for support. The opportunities now afforded them of proceeding to the Colonies renders this continued maintenance unnecessary, and it is in consequence to cease. In a proclamation issued on the 12th June, by the Lieutenant Governor of Sierra Leone, we have this announcement made in the following form and words, and to which we call the attention of our readers, and especially those in the country who are most deeply interested in African immigration:—

"Whereas the right honorable the Lord Stanley, her Majesty's Principal Secretary of State for the Colonies, has been pleased in a despatch under date the 10th day of February, 1844, to notify to us that as since the introduction of the Government scheme of emigration, the liberated Africans landed in this Colony, are provided with the means of obtaining immediate employment by emigrating to places where their labor is in great request, they should be apprised that in case they prefer remaining in this Colony to emigrating to the West Indies, they must provide entirely for themselves.

"Now, therefore, we do hereby publish, promulgate, and proclaim that all allowances of whatsoever description heretofore issued to captured negroes by her Majesty's Government, on their being landed in this Colony, will discontinue and cease, excepting clothing and maintenance while under adjudication (which will be supplied to them as formerly) and until they have an opportunity of emigrating to the West Indies, and no longer."

This determination to supply clothing and maintenance only while under adjudication, and until the Africans have an opportunity of emigrating to the West Indies, cannot fail to give an impulse to emigration, and to induce many who would otherwise be careless and indifferent, to avail themselves of the first opportunity of seeking employment in another land. The next trip of the Glen Huntly will enable us to report the effect of this resolve upon the Africans, and we shall be very much mistaken if in connection with other circumstances, it does not secure for her an equally large number of passengers as she has just brought, but without the disease which has rendered her performing quarantine necessary, and thereby retarded her return to Africa.

PROSPECTS OF IMMIGRATION TO THIS ISLAND.

We learn that information has been received by late arrivals, that new prospects of extensive immigration from Canada and the United States into this island are now being opened. The black and colored agriculturists and artisans of Toronto, Hamilton, and several other places, had expressed themselves willing to come to this island, but were desirous of receiving some information as to the general state of things here. These, we have reason to believe, were explained to them, by one or two persons who have been located here, and who, having returned to Canada and the States as delegates, were taken to them for this purpose. The result is that one hundred and fifty at once made up their minds and have prepared themselves for emigrating to this place, while several hundred have expressed their determination to do so, as soon as they have completed their summer engagements to take in the harvest, the price of labor being at this particular period nearly double, and in some districts more than double the ordinary rates.

There seems, however, to be some difficulty in the way of procuring vessels. The people, not only of Canada, but the States, are so busily engaged shipping goods and Guano, that no vessel could be taken up for immigration purposes. Hitherto a great deal of prejudice exisied among the people in question as to the reception and treatment they were likely to meet with in Jamaica, but these have been removed, and the political, and civil condition of the island have been so explained as to lead to the belief that in a very short time immigration from these places will be unlimited.

LECTURE TO THE HAYTIENS.

Messrs. Tregelles and Jessup, two Ministers in connection with the Society of Friends, and who lately arrived here from England, having expressed a desire to have an opportunity afforded them of meeting with as many as could be convened together of the Haytiens who have been unfortunately compelled to take refuge in this island, Mr. Lake very kindly offered the use of his house in upper King street, to carry out the charitable wishes of the reverend gentlemen. About forty persons assembled there on Friday evening—including the Rev. Mr. Hornebrook, Wesleyan Missionary. The Rev. Mr. Tregelles, after distributing several religious tracts and pamphlets to the Haytiens who were present, delivered a very appropriate and affecting address in French, recommending the establishment of Schools and Religious Societies, as the means of promoting the peace, welfare, and prosperity of their native country; at the conclusion of which the company seemed much delighted. The meeting was concluded with a suitable prayer offered up by the reverend gentleman.

We cannot help admiring the benevolent and Christian-like feelings by which the reverend gentleman seemed solely to be actuated in thus evincing a deep anxiety in the welfare of that unfortunate and distracted country, which has been the scene of civil commotion for several years.—*Gazette.*

DOMINICA.

The outbreak at Dominica has been completely subdued, and several of the parties brought to trial. One has been found guilty, and had sentence of death passed upon him. Some of the parties who took the census would seem to have acted with great imprudence—witness the following taken from an article in the DOMINICAN of the 3d July:—

"On the Geneva estate, two or three witnesses say that on the 3d of June, the gang were, during the former part of the day, at work in the field and at the boiling house, and were only brought together in a body on that day, provided with their sticks, upon a report reaching them that the commissioner was breaking open every negro house which he found shut, in order to take the number of them and that he had gone as far as three houses. When they found the report to be correct, they dispersed and went into their houses, declaring they would work no longer, and that if houses are broken it must be true that the freedom is to be taken away."

No wonder when such conduct was pursued that the people became indignant and alarmed. There appears also to have been some disposition evinced to create a bad feeling in the minds of the negroes towards the colored inhabitants, by telling the former "no white made the law, it was the mulattoes."

DISCOVERY OF ABORIGINES IN TRINIDAD.—A gentleman, (the Standard of this island says,) just come in from Arima, has informed us that an interesting discovery has been made, in taking the census in that part of the island, of two encampments of Aboriginal Indians of the island, belonging to a race perfectly distinct from any with whom we have hitherto been acquainted, and whose existence had remained unknown. We are, we must confess, not a little surprised that such a circumstance should have so long escaped the knowledge of the rest of the inhabitants of this colony, and that these people could have kept themselves so perfectly secluded. It is a very interesting fact, and we shall feel glad to be furnished by the parties who have made the discovery with the particulars.

IMMIGRATION FROM CANADA.—The Halifax papers states that "a number of colored people from Canada West, are preparing to emigrate to the West Indies this season." We are glad to hear this, and have no doubt they are coming here.

Selections.

From the Baltimore Saturday Visiter.

LETTER FROM S. P. ANDREWS.

Dr. Snodgrass,—Dear Sir.—In the last number of your journal you have seen fit to enter a protest, in behalf of the good people of Maryland, and especially of the city of Baltimore, against an inference which you say, is deducible from a card of mine, which you published from the Sun, relating to the attempted escape of the Rev. Charles T. Torrey from the Baltimore jail. The inference of which you complain, is that justice cannot be fairly administered in your city as against those who are supposed to have assailed, in any manner, *the sacred prerogatives* of that stupendous mass of human oppression, American Slavery, and especially if the accused be a Northern man, and known to entertain the sentiments of Abolitionists—in other words to *believe in* the Declaration of American Independence. You assert, on the contrary, the existence of a widely disseminated anti-slavery sentiment in your community, which you deem a sufficient safeguard for a fair administration of the laws, I will not say of justice, in ordinary cases merely affecting the interests of Slavery, and apart from a special cause of prejudice, which you suppose may exist in the case of Mr. Torrey.

Apart from all consideration of Mr. Torrey (for it is neither my business nor my object to transfer his case from the courts to the bar of the public) I have a few words to say through your columns in reply to your remarks, if you will permit me, (and I do not well know how you can refuse, with the high claims you have preferred to the character of independence and impartiality, and which I must do you the justice to confess you have hitherto nobly and honorably maintained as an editor,) though my statements may not be very palatable, either to yourself or your readers. The truth is often represented as nauseous; but if it be so, it is owing to the unhealthy condition of the stomach to which it is administered!

You affirm that "the great mass of the people of Baltimore city have no love whatever for Slavery. The population of the State at large have no love for it." "There is a sentiment on this subject which is growing daily, and will ere long demand a hearing," &c.; and from all this you infer that slavery does not exert any extensive sway or blinding influence over the popular mind.* Now, Sir, allow me to say, with all proper deference for your superior judgment and advantages for observation, you yourself are utterly mistaken in this matter—not, perhaps, in the extent or progress of the Anti-Slavery sentiment, but in the inference you draw from that fact. I too can speak of Southern society as one who has long and carefully observed it. I resided for fourteen years in the extreme South; and during the last four or five years of that period, entertaining sentiments hostile to Slavery. I have been accustomed to speak of myself, and to be spoken of by others, as an *Abolitionist*—not choosing to disown a term which I found properly descriptive of my opinions, on account of its unpopularity, although I had then no connection with the Northern men of that name. Holding such a position, I was in a situation to learn more than most men, of the extent of Anti-Slavery sentiments in the South; and I have little doubt that, taking the *whole* South, my estimate of it would greatly exceed even your credulity upon the subject. To a man in my position at that time, a thousand confidential communications were made, which would astound the confiding slaveholder, could they be made in his ear. It is not an uncommon event for the business partner of a rabid and furious defenner of Slavery, who does not suspect treason to his wild notions within five hundred miles of him, to be a thorough Abolitionist. Among the poorer classes of whites, a bitter hatred against the institution of Slavery, is widely disseminated in all the States; and among thinking and judicious men of the slaveholding class, there are numbers who anticipate a speedy extinction of slavery throughout the South with pleasure, and honestly wish that the public mind may soon become accustomed to look upon the subject calmly, as a question that must be dealt with, wisely but efficiently, and with reference to change. They see that the spirit of the age is that of deadly hostility to personal bondage and the denial of personal rights. They see that our Southern States and Texas will inevitably, in a few years, be the only remaining slaveholding countries on earth, with the abhorrent public opinion of mankind concentrated with the intensity of a burning focus upon them. They are not blind to the certainty that the political Abolitionists of the North, calling themselves the "Liberty Party," are advancing with a steady growth, increasing their numbers at every succeeding election, at the rate of doubling their vote, and threatening, by acquiring the balance of power, to force the action of the General Government against Slavery in the District of Columbia, in Florida, and wherever it can be reached by it, to the very verge of the Constitutional prerogative—and this perhaps by their influence over the other parties, at the very next Congress. Already a Liberty Party is actively organized in Western Virginia, which is sending out its able and persuasive manifestoes to the inhabitants of the Old Dominion, pledging themselves not to vote for a slaveholder, and nominating James G. Birney and Thomas Morris as their candidates for the highest offices of the country. In Kentucky, Cassius M. Clay, who learned his hatred of oppression at a Northern University, is pouring forth his eloquent and scorching denunciations of Slavery, as alike subversive of Christianity and Republicanism; and so soon as the heat of the present election has subsided, a Liberty party will be organized in that State. Quiet, but well considered steps are now being taken towards the same end in Eastern Tennessee, and I believe in the western part of North Carolina. Missouri will soon be agitated with this subject. In Delaware an Anti-Slavery Convention has just been held, demanding of the Legislature the abolition of Slavery at the next meeting of the Legislature. In Maryland you affirm what my own observation has abundantly convinced me of, that the same sentiment is rapidly increasing and gathering towards a crisis. I have been assured, by men of standing in the State, of the strong probability of the question being brought up, without distinction of party, for the abolition of Slavery in some shape, soon after the present canvass is closed. During the canvass, I have heard, and you have heard, I doubt not, public addresses in Baltimore, which, a hundred miles farther north, would have been characterized as abolition speeches; and prominent men of the State are, as I know, seeking with avidity for the publications and statistics of the Northern and European Anti-Slavery Societies.

I have glanced at these facts, to show that I am not, as you suppose, ignorant of the existence of anti-slavery sentiment at the South, and that I have *not* been misled in my estimate of it in Baltimore, where I know it to exist more than anywhere else in Maryland, by so slight a circumstance as "the silly bluster of a portion of the daily press."

Permit me, now, Sir, to add, that all this does not in the least invalidate the truth of the inference which you draw from my card. The anti-slavery sentiment at the South, is as yet, everywhere, with the fewest exceptions, itself enslaved. It is not that bold and manly spirit which ought to characterize the bearing of freemen, but a crouching, trembling, and fearful sentiment, which shudders at the sound of its own voice, if it happens to have uttered a true or a free thought. Rutherford defines Slavery as the correlative term of pure despotism. The despotism is not restrictive, however, in its operation to those who are called slaves, but overshadows the whole community in which it exists. No other despotism is half so vigilant. A man may prate of Republicanism in Russia, and only be in danger of the Government spies, but in the slave States every man is a spy upon his neighbor. Every planter is an autocrat, and his rangers-on and dependents are so many prowling patrols upon the highways and bye-paths of public sentiment. They, in their urgent sycophancy, push their zeal against freedom, much beyond those whom they serve. Often the most rabid denunciators of all investigation or free thought, in the Southern States, are renegade Yankees, who, in many instances, never owned a slave, and never will, but who fancy that they cater to the public taste among them by the most insane ravings upon the subject of Slavery, or else who fear that they may themselves be suspected, and hence act upon the principle of Peter, when he denied his master, who cursed and swore to convince the by-standers that he did not belong to *that* sect!

Such is the all-pervading vigilance of the slave-power, that the anti-slavery sentiment, though vastly more extended than the slaveholder imagines, is still of the Nicodemus order. It visits the fountains of truth by night, and haunts secret places for fear! It flees from the scene of crucifixion, but returns to beg the body, after the crowd is dispersed. It is indeed a cowardly, and, in one point of view, a despicable feeling. In another view it is full of promise and hope. The men who entertain it, are themselves ashamed of their own poltroonery. They are feeling their way in a thousand directions, to a place where they can breathe more freely, and are more and more impatient that, in a country called *free*, they are compelled to dissemble and obey the tyrant opinion which enfolds and almost strangles them! Occasionally a bold spirit, here and there, breaks loose from the bondage, and mentally makes for himself a new declaration of independence. The numbers of such will soon increase; and when the little phalanx thus called by Heaven to the liberation of their country from its direst evil, shall have made good their right to speak and to act, the immense mass of latent sentiment already existing and suppressed, will burst forth like a pent-up torrent, and men will wonder at themselves, when they interchange views and find what each has been thinking all along.

You perceive, therefore, that I do not speak of the strength of the love for Slavery in Baltimore. Throughout the South it is much less among the masses, than is supposed. But I speak of the *concordice* of the anti-slavery sentiment. Long habit adds its torpedo touch to the spell which palsies the spirit of Liberty; and in any struggle with Slavery, the sway of half a dozen slave-traders, governs the action of the public a hundred times more than all the enlightened sentiment which really exists amongst the higher classes of your community. Let the great

* We inferred no such general fact. We know—nay we have *felt* the force of the opposite state of things. But we have no room to set Mr. Andrews right on this and other questions of fact. The reader can see what are our real sentiments, by referring to our article on this subject, in last week's paper.—*Editor Saturday Visitor.*

struggle once come up, for the overthrow of Slavery in the State, by law, and all this will be changed.

With the most sincere desire for the welfare of your State, and for the early resuscitation of that genuine spirit of American liberty throughout our land, which dares to utter its thoughts upon all subjects, and to give them a form in action, and of that Christianity which seeks for others, that freedom which we regard as a most valuable possession for ourselves, I subscribe myself,

Yours for Liberty, and the rights of all,
S. P. ANDREWS.

September 23d, 1844.

From the National Intelligencer.

LETTER FROM MR. CLAY.

ASHLAND, September 23, 1844.

TO THE EDITORS:—*Gentlemen*:—Since my nomination at Baltimore, in May last, by the Whig Convention, as a candidate for the office of President of the United States, I have received many letters propounding to me questions on public affairs, and others may have been addressed to me which I never received. To most of those which have reached me I have replied; but to some I have not, because either the subjects of which they treated were such as that, in respect of them, my opinions, I thought, had been sufficiently promulgated, or that they did not possess, in my judgment, sufficient importance to require an answer from me. I desire now to say to the public, through you, that, considering the near approach of the Presidential election, I shall henceforward respectfully decline to transmit for publication any letters from me in answer to inquiries upon public matters.

After my nomination, I doubted the propriety, as I still do, of answering any letters upon new questions of public policy. One who may be a candidate for the Chief Magistracy of the nation, if elected, ought to enter upon the discharge of the high duties connected with that office with his mind open and uncommitted upon all new questions which may arise in the course of his administration, and ready to avail himself of all the lights which he may derive from his Cabinet, from Congress, and, above all, from the public opinion.

If, in advance, he should commit himself to individuals who may think proper to address him, he may deprive the public and himself of the benefit of those great guides. Entertaining this view, it was my intention, after my nomination, to decline answering for publication all questions that might be propounded to me. But, on further reflection, it appeared to me that if I imposed this silence upon myself, I might, contrary to the uniform tenor of my life, seem to be unwilling frankly and fearlessly to submit my opinions to the public judgment. I therefore so far deviated from my first purpose as to respond to letters addressed to me, making inquiries in regard to subjects which had been much agitated. Of the answers which I so transmitted, some were intended exclusively for the satisfaction of my correspondents, without any expectation on my part of their being deemed worthy of publication. In regard to those which have been presented to the public, misconceptions and erroneous constructions have been given to some of them which I think they did not authorize, or which, at all events, were contrary to my intentions.

In announcing my determination to permit no other letters to be drawn from me on public affairs, I think it right to avail myself of the occasion to correct the erroneous interpretation of one or two of those which I had previously written. In April last I addressed to you, from Raleigh, a letter in respect to the proposed treaty annexing Texas to the United States, and I have since addressed two letters to Alabama upon the same subject. Most unwarranted allegations have been made that these letters are inconsistent with each other, and, to make it out, particular phrases or expressions have been torn from their context, and a meaning attributed to me which I never entertained.

I wish now distinctly to say that there is not a feeling, a sentiment, or an opinion expressed in my Raleigh letter to which I do not adhere. I am decidedly opposed to the immediate annexation of Texas to the United States. I think it would be dishonorable, might involve them in war, would be dangerous to the integrity and harmony of the Union, and, if all these objections were removed, could not be effected, according to any information I possess, upon just and admissible conditions.

It was not my intention, in either of the two letters which I addressed to Alabama, to express any contrary opinion. Representations had been made to me that I was considered as inflexibly opposed to the annexation of Texas under any circumstances; and that my opposition was so extreme that I would not waive it, even if there were a general consent to the measure by all the States of the Union. I replied, in my first letter to Alabama, that personally I had no objections to Annexation. I thought that my meaning was sufficiently obvious, that I had no personal, private, or individual motives for opposing, as I have none for espousing, the measure, my judgment being altogether influenced by general and political considerations, which have ever been the guide of my public conduct.

In my second letter to Alabama, assuming that the Annexation of Texas might be accomplished without national dishonor, without war, with the general consent of the States of the Union, and upon fair and reasonable terms, I stated that I should be glad to see it. I did not suppose that it was possible I could be misunderstood. I imagined everybody would comprehend me as intending that, whatever might be my particular views and opinions, I should be happy to see what the whole nation might concur in desiring under the conditions stated. Nothing was further from my purpose than to intimate any change of opinion as long as any considerable and respectable portion of the Confederacy should continue to stand out in opposition to the Annexation of Texas.

In all three of my letters upon the subject of Texas I stated that Annexation was inadmissible except upon fair and reasonable terms, if every other objection were removed. In a speech which I addressed to the Senate of the United States more than three years ago, I avowed my opposition, for the reason there stated, to the assumption, by the General Government, of the debts of the several States. It was hardly, therefore, to be presumed, that I could be in favor of assuming the unascertained debt of a foreign State, with which we have no fraternal ties, and whose bad faith or violation of its engagements can bring no reproach upon us.

Having thus, gentlemen, made the apology which I intended, for my omission to answer any letters of inquiry upon public affairs which I may have received; announced my purpose to decline henceforward transmitting answers for publication to any such letters that I may hereafter receive; and vindicated some of those which I have forwarded against the erroneous constructions to which they have been exposed, I have accomplished the purpose of this note, and remain, respectfully, your obedient servant,

H. CLAY.

Messrs. Gales & Seaton.

CONFIDENTIAL.

ASHLAND, Sept. 18th, 1844.

My Dear Sir,—I received your favor of the 10th instant, in which you state that you will be in Boston on the 19th, where it is impossible this letter can reach you; and I therefore send it to the Hon. Willis Green, to be forwarded to you.

I am perfectly persuaded of your friendly intentions, and feel grateful for them. But you can have no conception unless you had been here, of the injury which your letter to the "Tribune" was doing; and that was nothing in comparison to that which it was likely to inflict upon the Whig cause in the States of Tennessee, North Carolina, and Georgia. Our friend, John Speed Smith, as well as others, thought it even endangered the State of Kentucky. This effect resulted from your undertaking to speak of private feelings, and those of my near and particular friends, and your statement that you had been ten years operating in the abolition cause.

Under these circumstances, there was an absolute necessity for the note which I published, although I regretted it extremely. I endeavored so to shape it as not to wound your feelings, and I hope I did not.

Had you been here, you would have concurred with myself and other friends in thinking it indispensable.

You must be well aware of the very great delicacy of my position.

At the North, I am represented as an ultra supporter of the institution of Slavery, whilst at the South I am described as an Abolitionist; when I am neither the one nor the other. As we have the same surname, and are, moreover, related, great use is made at the South against me, of whatever falls from you. There you are even misrepresented as being my son; hence the necessity of the greatest circumspection, and especially that you should avoid committing me.

You are watched wherever you go; and every word you publicly express will be tortured and perverted as my own are.

After all, I am afraid you are too sanguine in supposing that any considerable number of the Liberty men can be induced to support me. How can that be expected, after they have voted against Mr. Slade?

With assurances of my thankfulness for your friendly purposes, and with my best respects to Mrs. Clay, I am truly and faithfully,

Your friend, H. CLAY.

C. M. CLAY, Esq.

Communications.

LETTER FROM J. FULTON, Jr.

ERCILDOUN, Chester Co. Pa.
9th mo. 12th, 1844.

FRIEND GAY:—As yet, I have seen no notice of D. L. Child's long letter in favor of voting for *Henry Clay*, except thy brief, but pertinent editorial. Perhaps our friends generally, like many here, think it quite superfluous to make any reply to a letter, much of which, is merely a display of interesting historical matter, having no relation whatever to the extraordinary *conclusion* at which our friend arrives. To me, no more does such a conclusion belong, and follow the facts stated, as a legitimate consequence, than that he should have concluded to vote for J. C. Calhoun; unless we are to understand him as casting aside the distinctive object of our organization, the abolition of United States Slavery; and making the Annexation of Texas a merely collateral question, and subordinate to the first,—*the last* question, flinging the former aside,—and then whittling down the latter to a question between *immediate* and *remote* Annexation. If he has concluded to forsake the former, and make the latter, with him, the all-important question—employing his energies, *once* devoted to assailing the very root of the evil of American Slavery—to the paltry business, *as a professed Abolitionist*, of promoting the election of an inveterate slaveholder, in *favor* of Annexation, as soon as present difficulties are removed; and the consequent defeat of another inveterate slaveholder in favor of the *immediate* annexation of that territory,—why, then, his conclusion may be just enough. But while some of our friends understand him as counseling Abolitionists, whose warfare is with the Slavery of our own States, to vote for such a man as Clay, it seems to me proper to make some reply, by way of denying in toto the soundness of such counsel, either applied as a proposed means of effecting favorably the abolition of Slavery, or of preventing the annexation of Texas,—and I might add, of preventing the *immediate* Annexation,—for I hold if there is any one measure upon the face of the earth calculated to promote the immediate Annexation, it would be in following the advice and example of our friend Child. I have two other reasons for replying—one is, that some infer (strangers of course,) that I agree in opinion with Mr. Child, and addressed him that note, to call out his able pen upon the subject,—*than which*, a more injurious reflection upon me personally I can hardly conceive. And the other is, that a few persons friendly to Anti-Slavery, and a large number of "Friends" who were anxiously looking out for an excuse for voting for the defender of the "sum of all villanies," were delighted as they saw and *heard tell of* this long letter being continued from week to week, and perhaps some who had not seen it, and *more*, who never took the trouble to read it—at least all of it;—were ready to pronounce it "first rate," "unanswerable," and concluded that "certainly no one will *attempt* a reply." I propose to *try* the *daring* task, and from the positions I have assumed, it will be observed, that we are fairly at issue. I go to the task fully sensible of the unequal contest—of the age, talents, and observation on the one hand, and of the youth and inexperience on the other.

I shall by no means pretend to follow my friend through his long article, for much of it needs no reply. It is matter of history, and all who have been attentive observers of the doings of Congress are perfectly familiar with the action of both parties, touching the slave question—their votes, &c.—but all this does not furnish the information we want, to wit:—the evidence to sustain the opinion that the election of Henry Clay will prevent the Annexation of Texas.

That D. L. Child thinks so, is evident, and that he means to vote for him, and use his influence to prevail upon other Anti-Slavery men to do likewise, is equally clear. Personally, I was satisfied of this before I propounded the inquiry I did, but I knew others who could not bear to listen to the idea for a moment—and others again, known as sufficiently friendly, to read the Standard, were of my own opinion, and thought his course the right one, and worthy the adoption of all Abolitionists. Many of the former class were sorely grieved, and expressed to me their astonishment and sorrow that I should have addressed him such a note—that I should hurt his feelings by even barely "*giving color to the idea*," that any of us had a suspicion of such intention on his part—that it was impossible, and that they never would believe it until they had the evidence from himself. Such of our friends, I judge, are now satisfied, and I think they cannot fail to be struck with another fact, that not only is he going to vote for him, but that he enters the political field in full costume as a whig partisan—lauding the one party to the skies, and denouncing the other with all the epithets of the most practiced stumper.

Hear him,—"If we examine, we shall find them (the Whigs) presenting at *every point* a steady front of opposition to the tyranny, the encroachments, the threats and violence of Slavery."

"They have shown, *that as a party*, they can neither be moved by the violence, nor seduced by the corruption of Slavery."

"And now when a great and *honorable*, and I trust invincible party, with a statesman of *unimpeachable* integrity, unsurpassed ability, and powerful character at their head, have come up to the *same work*, it is my abolition brethren who require me to turn from our enemy, and fight our auxiliaries—my own cherished political friends, from whom I have been separated solely because "they came not" *sooner* to the help of the Lord against the mighty."

"For many years," he affirms, he "has refused to vote at all, unless the political parties put up men who would do Anti-Slavery work, and then I have voted indiscriminately for Whigs or Locos."

He does not inform us in words that he is going to abandon his old method of voting, irrespective of party, but the closing language of his letter would seem to imply that much, when he says, that, "If Mr. Clay was much more objectionable, than his worst enemies pretend, still the choice is betwixt him and Polk—betwixt the circumscribing, and speedy extermination of Slavery, and of the incalculable and innumerable national harms that emanate from it, and the indefinite strengthening and extension of them all. *He who is not for the former, is for the latter.*"

"For ten years, and upwards, they (the Whigs) have acted, though not as often and thoroughly as they ought, and as I wished, yet they have acted repeatedly and powerfully in defence of Human Rights." Yet we have it from friend Child himself, that, during these "ten years and upwards" he has voted "indiscriminately for Whigs or Locos," "who would do Anti-Slavery work." In doing so, did it occur to him, when voting for a "Loco," that he was "strengthening" "that habitual jealousy and arrogance which Locofoco rule has *done nothing* but fawn upon and confirm," and *weakening* the "circumscribing" influence of the Whigs? Or during those "many years" he "refused to vote at all," when no candidate could be found of either party, "who would do Anti-Slavery work,"—did it occur to him that by so doing, he was "strengthening" the Slave Power? Such, he affirms, has been his course, and I know elsewhere he has claimed credit for the act; nor does he inform us clearly, that henceforth he will entirely abandon it; but if actions speak louder than words, then may we conclude that he now wholly repudiates the doctrine—nay, that he rejects the doctrine in *words*, when carried out by others, when he closes by declaring "he who is not for the former (Clay,) is for the latter," (Polk,) and previously, when he inquired how he could vote for any but Henry Clay, or how could he "OMIT voting, without helping Polk and Slavery?"

Strange questions, these, to be put by an Anti-Slavery man, when he would seem, in the same paragraph, to claim credit for acting upon the same principle himself. This, too, from a man, learned in the ethics of Anti-Slavery—schooled in the midst of New England Abolitionism, and for a time the agent or mouth-piece of the American Anti-Slavery Society, which held the doctrine as a cardinal principle?

But unfortunately for our friend Child he gave in his adhesion to Clay rather early. He may not, like "Burchard" and a few others, claim to have been so startled and shocked at the decision of the Baltimore Democratic Convention in throwing Van Buren overboard, though having a large majority of delegates in his favor, to make way for James K. Polk, an obscure citizen of Tennessee, whose only claim to notice, was being in favor of the Immediate Annexation of Texas. It is very convenient *now* for friend Child to contrast Clay and Polk—the "circumscribing" influence under Clay, and the "strengthening" influence under Polk, of the institution of Slavery. Very convenient *now*, to talk about how that Convention "boldly and shamelessly turned their backs upon their past professions, and upon the positive and deliberate instructions of their respective constituencies and States," "*because* Van Buren was not willing to sacrifice everything for *Texas and Slavery*." True enough, Van Buren was thus "*shamelessly*" used, and, without the shadow of doubt, because, like Clay, he objected to Annexation "*at the present time*" for about an equal number of similar reasons. While this was true, there was much the most credit due Van Buren, on the ground that many distinguished men in his party were committed in behalf of the measure—that it seemed to find more favor with it, than with the other, *as a party*—that the Legislatures of four States (chiefly, if I mistake not, under Whig control,) had spoken out against the measure—while four others, chiefly controlled by Democrats at the time, had spoken out in behalf of it,—and that *Hammet* drew forth Van Buren's letter, in reply to one from him—explicitly stating that he made the enquiry as an "unpledged delegate to the Baltimore Convention;" and that he, (Van Buren,) could only have his vote, upon condition that his reply should be in favor of the Annexation scheme. Here, then, were much stronger motives of interest on the part of Van Buren to come out favorable to the measure, than on the part of Clay—that indeed *it was* Clay's *interest* to say but little favorable to Annexation, as he and his Southern friends all well know, that their main hope of success depended upon allowing their chief to assume a moderate tone that would suit all latitudes, otherwise there would be a serious falling off of the Whig strength in certain Northern States, which would be necessary to carry for the Whig candidate, or else he could not be elected. Motives of this order may be reckoned of the most influential kind among political aspirants, and the fact that Van Buren *resisted* these powerfully controlling motives, and came out against Annexation, while Clay had *none such to resist*, in coming upon similar ground; but on the contrary, had motives operating upon him, of a directly contrary character—is ground sufficient for awarding to Van Buren a superior claim to honesty and patriotism. Indeed, if there is a tithe of my friend's argument true, that the Whigs have for ten years and more, been stemming the rushing torrent of the Slave Power, and that the "Democrats have allied themselves *with* Slavery," then have we the proof from his own pen, that Van Buren had the greater temptation, to "bend the knee to the dark spirit of Slavery," and that in triumphing over it, he should be awarded the greater praise.

As soon as it made its appearance, multitudes declared, and Van Buren himself must have felt, that it would probably seal his fate. The result has demonstrated the occasion there was for such an anticipation. Clay could playfully remark in his Tuscaloosa letter, that, "it was a bubble blown up by Mr. Tyler," and "its bursting has injured nobody but Mr. Van Buren."

Here, then, is the very best kind of testimony, besides the letter itself, that Mr. Van Buren in this thing, was open, candid, and honest, and that he has suffered the penalty of that fidelity to principle. And yet, when it was still uncertain who the democracy would choose for their candidate, our friend Child was out upon Van Buren, and denouncing his letter in the Standard and Liberator weekly as a consummate piece of "*Machiavelism*," and Clay's, as "the height of Heaven above it in honesty." In the same letter, (see Standard, May 2d,) he makes the remarkable avowal—that "I lately declared in the Liberator, that if Mr. Van Buren came out against Annexation, I would support him, sooner than I would Mr. Clay, if he was either *for it*, or *uncommitted* against it." "If the declaration now before me, had been *reversed*, and Clay been *for*, and Van Buren *against* Annexation, I should have cheerfully redeemed the pledge thus given, and which I may add, my conduct has for *many years* given."

Here is food for reflection, and enough to fill a few pages, without going further. Neither of those distinguished men came out for Annexation under *the then* circumstances of the case, but no man, even at that period, who had completely divorced himself from party, but what felt, that neither was to be trusted—that in the language of my friend, "Slavery is such a master principle of injustice, corruption, and ruin, in the administration of Government, both Federal and State—so pervades, colors, and controls every important measure, appointment, and department," that no impartial observer, unseduced, and un-blinded by partisan preferences, but what must have felt, upon reading the letters of Van Buren and Clay, that both occupied such ground, as would oppose but a feeble barrier to the never-ending demands of the slave Power. Yet to suit his purpose, friend Child must take up Clay's letter, which the whig slaveholders were willing should *go out for a time*, as tolerably Northern in its aspect, and pronounce it "satisfactory" upon "the whole," and then, with equal gravity, pronounce judgment upon Van Buren's, which his pro-slavery party was assailing as a swift token of his political fate—denouncing it as the "height of Heaven" *below* Clay's in "honesty,"—and then coolly declares that if the case "had been *reversed*, and Clay been *for*, and Van Buren *against* Annexation," he should have voted for Van Buren. This was the declaration that cleared up every remaining doubt in my own mind that he intended to vote for Clay, and which induced me to address him the note I did, to satisfy others, some of whom could not believe it, without the largest amount of proof. It was matter of astonishment to me, that friend Garrison allowed such stuff to pass through the columns of the "Liberator" without comment. I should think it was scarcely as great a crime to vote for J. G. Birney, granting all, that much has been said to fix guilt upon him, as to vote for Clay, living upon *daily* plunder, or for Van Buren, who would, if he could, have sent the Amistad captives back in chains to Cuban bondage; and I doubt much whether friends Child, or Bradburn could have signified their intention in the Liberator of voting for Birney, whose "letter" on Annexation every Abolitionist *knows* to be "satisfactory," besides being a laborious Abolitionist daily, without calling down upon themselves a sharp rebuke from its editor, followed up by "E. Q." "M. W. C." and "Wendell Phillips." I complain not of *due* attention to the one, but I beg that the *other* be not wholly neglected, (or measurably so.)

Well, had the case been "*reversed*," he "would have cheerfully redeemed the pledge thus given," and voted for Van Buren, merely on the ground of the Texas question. No matter that he pledged himself before his election in 1836, to veto a bill, should one be passed by the representatives of the people, for the abolition of Slavery in the District of Columbia—declaring beforehand that he would disregard the wishes of more than 13,000,000 of freemen to please one *quarter* of a million of slave-drivers—no matter that he gave his casting vote for Calhoun's detestable bill for a censorship of the press, and public mails—no matter that he conspired against the liberty of the Amistad captives: and apparently, no matter whether he is prepared to do the same thing over again, friend Child is prepared to vote for him, *provided* that he is simply opposed to the Annexation of Texas! This is the *promise*, but he avoids fulfilling it, by the *easy* process of deciding that his letter is "for" Annexation, and that the letter of another one—or rather greater *favorite* with my friend, is "against" annexation; when to a truly impartial mind I believe they would both appear about upon a par—for such they even appear to me, with political predilections, similarly inclined with my friend Child's.

Our friends will see in all this, the movements merely of a partisan—first seeking an excuse for voting for Clay, on the ground assumed, that his letter was the more "honest,"—*now*, that the contest is between Clay and immediate Annexation, Van Buren being thrown aside, because "he was not willing to sacrifice everything for Texas," and finally, the great *circumscriber*, who "so far from having any personal objections to Annexation," *would be glad to see it*," under certain conditions, is now urged as worthy our patronage. What a position for an Anti-Slavery man! it might do for an *uninformed* Whig, but not a philanthropist.

In my next, I will try to show, that to rely upon Clay, or the Whig party, as the "circumscribing" influence, is to realize nothing but disappointment and ruin to our cause, and that to vote for him, will *hasten* Annexation, instead of postponing it.

Respectfully, &c., J. FULTON, Jr.

CIRCUIT COURT.—Before Judge Parker.

[REPORTED FOR THE STANDARD.]

Action in New-York, to recover hire for a slave at Mobile.—Barrett Ames, *vs.* John Bloodgood.

The plaintiff and defendant are natives, we believe, of New-York, but have been engaged for sometime as merchants at Mobile—the plaintiff being of the firm of Ames & Dellinger The present action is brought to recover $600, and interest, being for the hire of a slave, named Jacob Thomas, at Mobile, from July, 1838, to November, 1841, at $18 per month.

J. M. Bixby, Esq. one of the counsel for plaintiff, stated that Mr. Ames, in 1836, being out of health, quit Mobile, leaving his concerns with his partner, Mr. Dellinger, and, *among other property*, this boy Jacob, who is now in court, and will be produced on the stand. The boy was subsequently, for the period spoken of, in possession of Mr. Bloodgood. After being with him about sixteen months, Jacob made an arrangement with Mr. Bloodgood to hire himself out, and pay Mr. Bloodgood, which he did, and regularly paid $18 to $20 a month till he left, except the last month, *which he still owes him*. A commission has been sent to Mobile, and the defence probably will be that the slave was idle, and earned nothing except his board. But in opposition to this we have the testimony of Mr. Dellinger, the late partner of plaintiff, who is also brother-in-law to Mr. Bloodgood, and we have the slave himself, who is intelligent, and entitled to confidence, although he can *neither read nor write*. We will show he was taken away from his employment, where he had been earning $24 a month. They will also say that he did not earn what we charge, as he was part of the time sick. If he was so, his sickness was caused by their taking the poor fellow to the caliboose, or guard-house, and there flogging him in a cruel manner, with what is termed a paddle, and so much injured that he was not able to work for sometime afterwards. He was always a faithful fellow, honest and trustworthy, and Mr. Ames would not have taken $1,200 for him. Jacob is now in the employ of the son-in-law of Mr. Ames, and a good and faithful boy. If he did not earn, at Mobile, $18 or $20 a month for Mr. Bloodgood, it was Mr. B.'s own fault. He had not been accustomed to out-door work, yet Mr. Bloodgood put him immediately to work on a building, and gave him a hod with which to carry brick and mortar up a ladder to the workmen, and because he could not do all that was required of him, they sent him to the caliboose, where he was punished in the cruel manner I have mentioned. It will be shown, however, that he did earn the money, having, after being put to work that he could do, performed regular mechanic's work, worth $30 or $40 a month. I would remark, said Mr. B. that Mr. Ames, in a kind and praiseworthy manner, afterwards manumitted and set him free. Jacob came to New-York, and although he is now free, clings still, in gratitude to the boon that has been afforded him, to the service of the family of his old master.

Charles Dellinger called and sworn.—The plaintiff was my partner at Mobile, and the defendant is my brother-in-law. I believe there was no agreement with Mr. Bloodgood as to the price he should pay for the labor of Jacob. I left Mobile, on a visit to the North, in the autumn of 1838, and gave my business in charge of Mr. McCoy. Jacob was at that time hired out to some one else, but I understood he left his place and returned to Mr. McCoy.

Question by Mr. Bixby.—What was slave labor worth at that time in Mobile for such a boy?

Edward Sandford, Esq. Counsel for defendant, objected to the question. The plaintiff has not shown that the boy is, or was, in a state of slavery, and I presume it will not be proper here to show what slave labor is worth.

Mr. Bixby—We will satisfy you in regard to that.

Question to witness.—To whom did Jacob belong?

Sandford—I object to that, too.

Court.—What is the object of the objection?

Sandford.—The object is threefold. First—he claims pay for work of his servant. If he is not his servant, he cannot bring action. Secondly, title to a slave cannot be proved by parol testimony; it must be proved in some other manner. Third, Slavery is not known to the laws of New-York, or recognized by them, nor can an action connected with Slavery be founded on them. The courts of our State cannot be used or prostituted for such purposes.

Court.—I do not think the objection well taken. I think it is sufficient for the plaintiff to declare for the services, and if he cannot prove such by parol testimony, he cannot prove at all. It is not necessary to take for a slave a deed or a bill of sale, and the question does not come under the statute of frauds. If he can prove service, I think he ought to be allowed to do so.

Mr. Lord, (associate counsel for plaintiff,) remarked that the case in 12 Johnson decides that such is allowable.

Court.—Yes, but then again it may be said in answer to that, that the decision in 12 Johnson was before Slavery was abolished in this State.

Question to witness.—To whom did Jacob belong?

A.—He belonged to Mr. Ames.

Court.—Is it a colored boy?

A.—Yes, sir.

Court.—What was his age at that time?

A.—He was about 29 years of age. [Some person remarked that it was a pretty advanced period still to apply to him the appellation of *boy*.]

Mr. D. then proceeded in his testimony, during which he stated that he took Jacob into his employment as a house servant, after Mr. Ames left, and kept him as such for the greater period, till he himself left on a visit in '38. On being cross-questioned, he stated that he parted with Jacob as a house-servant, on account of his not suiting him—he was rather sullen and troublesome at times. If a person wanted such a boy, he would be well worth $18 a month and his board. As to a sale of the slave, it would be difficult to say, in 1838, what would be his real cash value *in the market*, owing to the trouble in money affairs; he would probably, however, have *sold* for eight hundred or a thousand dollars!

Q.—Have you been a purchaser and seller of slaves there, and qualified to speak as to the price?

A.—Yes. As to hiring, I think in some kinds of business he would have been worth more than $18 a month, such as being a hand on board a steamboat, &c.

The party himself was then called, and placed upon the stand. He is a lively-appearing colored man, of about middling size and height, and well dressed. If he was sullen and troublesome while a slave, the reverse appears to be his character now that he is a freeman. His answers were respectful and concise, and generally very much to the point.

Mr. Sandford inquired if he was the boy Jacob, alluded to in the declaration. This was admitted. He then objected to his being sworn, as the laws of Alabama, in which State this proceeding occurred, will not allow a person who is a slave to be admitted as a witness in such a case there. The law of that State of March 6, 1805, sect. 1, provides that no slave shall be admitted as a witness against any person whatever, except in criminal cases, when one slave will be admitted to give testimony against another slave.

Court.—They say the plaintiff has manumitted the slave. How is that?

Lord.—Independent of that, sir, they cannot enact in that State what shall be evidence in the courts of this.

Court.—That is true. The point, however, may be reserved.

Sandford.—The Court will please note my exception. I say they cannot be permitted in our courts at all to give evidence touching such a contract.

Mr. Dellinger was again called, and asked if he had been a witness to the execution of the paper handed him, being a certificate of manumission, or freedom, given to Jacob by Mr. Ames.

Mr. Sandford remarked that there was no necessity for his answering, as the Court has not decided on the point.

Court.—I have given no opinion on the subject, yet I think this Court has nothing to do with this branch of the question.

It was shown that the certificate of manumission bore date in 1843.—Mr. Sandford renewed his objection. He having been manumitted after the time for which this action is brought, he would not be admitted as a witness in the place where the service was said to be performed, he not possessing a civil qualification in the State, and he cannot be used, consequently, as a witness for his owner in our courts.

Lord.—It has been decided that, being manumitted, he is a competent witness. This is shown in 1st Johnson's Rep. in the case of Deese.

Jacob Thomas, (the young man in question,) sworn.—I commenced working for Mr. Bloodgood in July. I do not remember the year. It was the year Mr. Dellinger came north with his family. I worked for him nearly three years. I worked for him sixteen months, till Christmas, when I asked him to let me hire myself out, and pay him so much. He agreed to do so if I would pay him $24 a month. I got work on board a steamboat, and paid him $24 the first month. I found myself. I told him that was too high. I then paid him $20 a month for two or three months, till the business became slack, and then I told him I could pay him only $19 a month. I worked out over sixteen months, and paid him all but $20. I think he furnished me, during that time, with a couple of suits of clothes—they were of the coarse kind usually sent out for laborers there, and cost about $5 a suit. Mr. Dellinger found me the rest of my clothes. I was sick about a week, while working for Mr. Bloodgood, with the yellow fever. Mr. B. gave me some medicine.

Question.—Was you sick at any other time, and if so, from what cause.

Sandford.—Stop a moment, you need not answer that.

Bixby.—He was sick from cruel treatment.

The Court allowed the question.

Witness.—Mr. Rich, Mr. Bloodgood's foreman, at that time wanted me to go aloft with a hod. I told him I could not go.

Mr. Sandford here objected. If Rich treated the witness cruelly, he, and not Mr. Bloodgood, is responsible.

Mr. Lord replied that such a rule would answer in an action brought for damages, but not on contract, where an attempt would be made to deduct for the time of the boy's illness, which illness was caused by the person employed by defendant. The answer was allowed.

Witness.—I was ordered on top of the building, and could not go, and finally refused to do so. They put me in the guard-house, and next day stripped and paddled me.

Court.—What made you sick?

Witness.—The punishment.

Court.—By whom was it inflicted?

Witness.—By Mr. Rich, the foreman.

Bixby.—What is the form of punishment used in what is called paddling?

Witness.—They bring the person up to the side of the grated window, and tie him up to an iron railing, with both hands extended each side above his head, so that he [or she] cannot move. They are stripped when tied up, and then beaten with what is called a paddle, which is a piece of board about an inch thick, having a great many holes in it, which are bored with an inch augur, and having a handle, which the person who inflicts the punishment takes in his hands. I did not count the number of blows which were given me, but I was much injured by them, and sick for eight days afterwards. It was two weeks before I got well and came out of the guard-house, so as to go to work. I did not obey Mr. Rich, in going on top of the building, for the reason that I was not accustomed to such, and was afraid of my life. Mr. Bloodgood did not know of the punishment. He was away at the time. Mr. B. afterwards told me if I behaved myself I should have a trowel. I was set to nailing on lathes, and then to work as a mason. I did as much coarse work as a man. I continued at this till I went to work for myself.

Other questions were asked of a similar kind, but objected to. Mr. Sandford said he did not think it proper that a person who was treated as a mere machine-man, as a horse, or any other description of personal property, in the place where the transaction occurred, should be permittedto testify here. The objections were overruled, but nothing material elicited, except that, Jacob said, he left the place he was at before going to Mr. Bloodgood, because the master he was with, (Mr. Marshall,) came down to the store in the morning, and threatened severely to whip him. When he went back to Mr. McCoy, the latter gentleman (who was Secretary of the Merchant's Insurance Co.) said he had a good mind to kill him, &c.

During the argument, Mr. Lord said that he recollected when slavery was allowed in this State, and he had observed the difference between men in a state of slavery, and when free. From the treatment they receive, and the knowledge of their degraded condition, slaves are almost invariably sullen, and, as was stated by Mr. Dellinger, troublesome, but that grows out of their abject position.

After the testimony for plaintiff had been given, the counsel for defendant moved for a non-suit on the ground, 1st, that it is averred in the declaration, that the action is for services performed by a slave; 2d, it is a relation not known or recognized, in this view, by our laws—it rests upon positive statute, and such statute must be shown by the party coming under it; 3d, if shown to have been rendered and recognized, by the laws of the place of contract, our laws cannot be set in motion to enforce the contract, as it is contrary to the policy of our laws, to the laws of nature, and the laws of God.

Judge Parker said the position would be a good one before a higher Court, but he himself could not entertain the non-suit, and it was denied.

The testimony of Mr. Rich, and others, at Mobile, was read. Their great aim, particularly as relates to Mr. R. was to show that Jacob was not worth more than his board while with Mr. B.

The counsel for defendant then opened the case to the Jury, in which he contended that the action should not have been brought in this city—that it is contrary to the policy of our laws, and repugnant to the spirit of our people—that if Slavery exists in any of our States, let the enforcement of the contracts in relation to them be confined to those States, and not permit the courts of New-York to be prostituted, and a New-York Jury be called upon to settle the disputes of dealers in slaves at the South. Mr. Bloodgood was in the counting-room of Mr. McCoy when Jacob returned from Mr. Marshalls, and agreed to take him, and did so, but he was worth no more than his board and clothes while with Mr. B. which was given him, &c.

The counsel contended that the sum paid by the slave to Mr. Bloodgood, while working for himself, amounting to about $300, is all that should be allowed.

The Counsel for plaintiff (Mr. Lord) urged that the value of the services of the slave was shown by his having received $24 a month both before going to, and after he left Mr. B. *As to the imputation on his character, that is disproved by the confidence reposed in him by his former owner and master; in whose family, although free, he still is, and who thinks highly of him. As to the action being brought here instead of at Mobile, it is proper that it should be here. Mr. Ames has given freedom to his former slave*, and the defendant came to this city, where he is no stranger, having formerly lived, and having many relatives here, [Mr. Ames, Mr. Dellinger, and Mr. Bloodgood, went to Mobile, we understand, in 1828.] Mr. Lord contended that defendant was liable for the amount charged; and as to his sickness that was occasioned by the faults of defendant's foreman, and on the defendant should fall the loss. The Court charged that however much abhorrence we may all have for the principle of Slavery, it had nothing to do with the merits of this case, which is a mere action of assumpsit on account, and the testimony in relation to the punishment was only allowed with the view to show whether the illness of the man had been caused by the agent of defendant, or otherwise. The only question for the Jury to decide is, whether the services rendered were worth what is charged for them. If so, they will find for plaintiff, deducting the sum laid out for the slave in clothing, &c.—Verdict for plaintiff, $579.

For plaintiff, Messrs. J. A. Bixby and D. Lord. For defendant, Mr. E. Sandford.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, OCTOBER 10, 1844.



Take Notice.—There is a paper published in this city, called the New-York Standard, and letters and papers intended for us, often get miscarried to that office. Our friends and correspondents will please be sure and direct to us, as the *Anti-Slavery* Standard.

NORTHERN AND SOUTHERN DISUNIONISM.

It is a little curious that there should be two movements on foot at the same time, one at the North, and one at the South, each having for its object the Dissolution of the Union, but designed, the one for the destruction, and the other for the perpetuation of Slavery. There is this special difference, however, between the two, that one is serious and in earnest, and the other a sham and a pretence. When the Slavery party met with their temporary discomfiture in the matter of the Annexation of Texas, its leaders began to look about them to see how they could whip the North in again to its former submission. Nothing seemed more to their purpose than the old bugbear of Disunion which had so often frightened their rebellious vassals into obedience. Accordingly they have tricked it out anew, with added horrors, and set it up for our astonishment and dismay. South Carolina is at her old tricks again. Having succeeded in making the Great Compromiser offer up his American System, with the consent of the servile North, not from any change of opinion as to its rightfulness and utility, but solely from bodily fear of that waspish little sovereignty, it is no wonder she feels encouraged to play the same bullying game again. Governor McDuffie is out openly for Texas or Disunion. Political and festive meetings declare for a Southern Confederacy with Texas, rather than a Northern Confederacy without it. Men around the stump, or over their cups, are very bold, and full of desperate resolve and slaveholding patriotism. A Convention is talked of to mature these heroic designs. The cry of "wolf," is raised loud and long, but it has been raised so often, that men, no longer alarmed, begin to scoff and gibe at it. This is a sign full of meaning to the South, that Northern allegiance is not what it once was.

A great change has come over the Northern mind on this subject within the last ten years. Not only have the people learned how much reality there is in these often repeated threats of the South, but they have also begun to think that their execution may, by possibility, not be the greatest of calamities. And this not merely among the fanatical Abolitionists, but among the sober, practical, statesmenlike men of the world, and of business, whose enthusiasm is spent upon the main chance, and whose fanaticism is exhausted in the worship of the Almighty Dollar. The five hundred millions out of which the South has managed within that time to jockey the North, have most eloquent tongues to set forth the value of the Union. Men who are better arithmeticians than the cotton-planters of South Carolina, have been "calculating the value of the Union"—and they do not find it worth much after all. If, to suppose an impossible case, the South could be in earnest in its wish to dissolve the existing partnership, I fancy it would not meet with any very serious opposition from the other members of the firm. They would be willing to take their chance by themselves, though deprived of the assistance of the spendthrift partners who do nothing in the concern except spend the money, and bully those who furnish them with it. The true relations of the North to the South, the political servitude under which it groans, the insults and injuries which have been heaped upon the one by the other, are much more generally known and felt, thanks to the Abolitionists, than they were ten years ago. Men do not think now that it is worth their while to submit to be kicked for the privilege of having their pockets picked. The Anti-Slavery movement has worked a mighty change in the opinions and feelings of the Northern people respecting the South. There is still servility and toad-eating enough, both in public life and private society, but it is very different from what it was of old time.

It would be indeed a happy day for the Slave that should announce the actual dissolution of the Union by their masters. Though it might seem at first to be a darkening of their destiny, it would only be that darkness that ushers in the day. It would be like the tyrannic behests of Pharaoh to the children of Israel,—only a forerunner of their deliverance with a strong hand and an outstretched arm. It would be indeed the pride that goeth before destruction, and the haughty spirit that precedes a fall that would prompt such a suicidal act. It would be a modern instance of the madness with which, according to the old tragic poet, God visits those whom he means to destroy. A slaveholding State can no more exist without a free State to which to cling, than the mistletoe can flourish if torn from the oak, or the vine if divorced from the elm. All modern history shows this to be true. Were Mexico and Spanish America more virtuous than Cuba, or even our own Southern States, that they abolished Slavery as soon as they had established their own freedom? There is no reason to believe it. But the moment that severed the bond that connected them with the mother-country, saw the chains struck from the limbs of their own slaves. And this not so much from any nice sense of consistency and honor on their part, but because they could no longer keep them. The only apparent exception to this general rule,—the Empire of Brazil—is only apparent, as the connection between the old world and the new is still maintained by a common royal

family upon either throne. When the Czar dissolves his union with his standing army, when the Sultan severs his connection with his guards, when the town-pauper calculates the value of his glorious union with the overseers of the poor, then we may expect to see a serious movement instituted by the slaveholders, for the abrogation of the American Union. The consternation with which the entire slaveholding region was thrown three years since by the first serious Northern demonstration to the same end, was sufficient evidence of the instinctive horror they feel at such a possibility. Some of them honestly declared in their places in Congress, that the Dissolution of the Union would be equivalent to the Abolition of Slavery. And Mr. Rhett, who not long before had announced that he had resolutions in his pocket, demanding a dissolution of the Union, was earnest for the punishment of Mr. Adams, for presenting a petition to the same effect! The Slavocracy would sooner emancipate their black slaves at the South, than they would release their hold upon their white slaves at the North, who do their fighting and their manfacturing, and their importing for nothing, and *"find themselves."*

It may be that there are some genuine fanatics at the South—and this Mr. Mc Duffie may be one of them,—who are serious in the wish they express for the dissolution of the Union; but the mass of sensible slaveholders know too well what they are about to permit such gasconades to end in anything but sound and fury. Their zeal for Disunion is seriously cooled by finding that there are two ends to the Union, and that the false sanctity which had been thrown around it at the North, is fast being stripped away from it. As the demand for the Abolition of Slavery, or for the Dissolution of the Union, grows deeper and louder at the North, they will become again, what they were when they were first startled by the word from Northern lips, the most eager and earnest of the defenders of the Union. It is idle and ridiculous to suppose that men in their senses intend to fling away their power and their defence as long as they can retain them. It is the shield of Ajax alone that protects the bastard champion of Slavery from a world in arms, and there is little reason to fear or to hope that he will rush from beneath its shadow upon the bosses of his enemy's bucklers. It is all Slavery can do now to hold its own, with all the countenance, comfort, and protection which it receives from the North; how long would it be able to stand if these were withdrawn? Almost the whole civilized world is arrayed against it,—is it likely that it will willingly reject the ally from whom it derives its whole moral and physical support? Would that it might be thus left to its own devices! Its days would then be numbered, and it would soon be counted among by-gone and half-doubted abominations. What a change would not such an event work in the aspect of things at the North! How earnest would be the denunciations of Slavery by politician and by priest, free from all the exceptions and reservations which the Union now extorts from their lips! How the spirit of Liberty would revive and flourish! How irresistible would be the blows aimed at Slavery when the arm of Liberty should be freed from the entanglements of the Constitution.

There is this wide difference between Northern and Southern Disunionism. The first is a serious and determined purpose; the last is an empty blustering bravado. The Northern Disunionists are men who perceive that the Constitution of the country is designed to protect and perpetuate Slavery, and, therefore, in obedience to their religious convictions of duty, refuse to take any part in its administration, until the abrogation of its slaveholding provisions. They see that the Union is practically a device by which the people of the North are made the overseers, police officers, and slave-catchers of the South, and they demand the instant annulling of such an impious and infamous compact. The Southern Disunionists know as well as we do the true purpose and intent of the Constitution, and they intend to enforce them. Their cry of Dissolution is not designed to endanger any of the substantial benefits the Union has conferred on them, but to frighten the North into submission to their pleasure, by the threat of taking away the imaginary advantages it has conferred on her. The whole course of the South for the last fifty years, and especially for the last three, is full of conclusive proofs of this truth. The slaveholders dread Disunion as they do Abolition. And they have told us so in words, and by more emphatic actions. It is lawful to learn even of an enemy. We may be sure that the policy which the lovers of Slavery most dread, is the one which its enemies should adopt and pursue. The desperate measures and mad demeanor of Southern Slavery, are pregnant proofs that its hour is at hand. The wall of fire is fast closing around its scorpion-form, and it will soon bury its sting in its own brain. All its enemies have to do is to feed high the blaze, and to refuse to interpose themselves, under any pretence, between the sacred flame and its fated prey.—Q.

RECENT PUBLICATIONS.

A Discourse on Slavery and the Annexation of Texas. By Orville Dewey, Pastor of the Church of the Messiah, in New-York. New-York, Charles S. Francis & Co. 1844.

In the earliest printed books we find the imprint at the end of the volume. This sermon of the Rev. Dr. Dewey has, to be sure, the above title-page, but its real purpose we get at, as in the old books, at its close, in the following note:

"The author of this Discourse delivered a lecture last winter in New-York, on 'American Morals and Manners,' in which he touched upon the subject of Slavery. Words and sentences were caught up from newspaper reports of that Lecture, and wrested into a charge against the author of advocating slavery. Nothing could be farther from the truth; nor is there any discrepancy between that Lecture and the present Discourse. The object of the Lecture was, on the point now in hand, to defend the country, against the charge of immorality founded on the bare fact that we possess slaves, or that we do not emancipate them immediately. The origin of the system was therefore pointed out, the hereditary nature of the possession, the difficulty of the case, and the fact that the *physical sufferings* of the Slave were apt to be overrated by Abolition and Foreign writers. This has been called obsequiousness, time-serving, and by various other hard names. Whether it be such to defend the country he honors and loves, against a storm of foreign reproach, mingled with gusts of domestic spleen and discontent, the author is content that wise and sensible men should judge."

This very lame apology for the misrepresentations and calumnies contained in the lecture on "American Morals and Manners," will pass for what it is worth with those who remember their refutation by Dr. Smith, and the virtual refusal of their author either to defend them, or publicly acknowledge them to be erroneous, while at the same time he omitted to repeat them, because apparently convinced of their falsehood, when the Lecture was given in a neighboring city. If the true intent of that Lecture was perverted by the Reporters, why was not the world told so at the time, and the true version given? or why, if there was nothing objectionable, omit it on a repetition? There seems to be in this note something which in a mere layman, would be called by the delicate name of hiding the truth, and also a slight dash of a splenetic humor. But it is not to be supposed that a Doctor of Divinity can be liable to, or at least conscious of, any such infirmities. But let that pass.

This question of Annexation is certainly "a thing to thank God on." Dr. Dewey is not the first one—to say nothing of the "universal Whig party"—to whom it has given the opportunity of showing at once their hatred of Slavery, and their detestation of the Abolitionists—their horror at oppression, and their determination to do nothing to end it. It is a most healing salvo for unquiet consciences, and an excellent seton for concentrated bile. It is adopting the approved Allopathic treatment of changing the seat of disease, and is found to be a most grateful one for the patient. To exclaim against Slavery in Texas, and protest against our possible assumption of their sin, is an excellent way to get rid of the responsibility of saying or doing anything about our own. Meantime the Abolitionists also may thank God that through their labors, these people have been brought from condemning Slavery in the abstract generally, up to the sticking-point of condemning it in the concrete anywhere.

This note tells us that "nothing could be further from the truth," than the charge against the author of advocating Slavery in his Lecture last winter, and that there is no "discrepancy between that Lecture and the present Discourse." The last assertion may be true enough, if we regard only the spirit that animated both, and the first may be no less so, if it is meant only as an assertion of intention. I am ready always to take a man at his word, who tells me he hates Slavery, and will give him all credit for innocence of intention, when he lays claim to it. But it is no uncommon thing for men to intend one thing, and do another; and giving Dr. Dewey all due credit in the present case, I apprehend both his Lecture of last winter, and the present Discourse are deserving of the name of pro-slavery, though in a different degree. The Discourse, it is true, contains many eloquent passages. The right of man, by virtue of his humanity, to Freedom, is asserted as a self-evident truth, and in glowing words, as a point not to be argued. Slavery itself, with all its horrors, is depicted with a masterly hand, which shows plainly enough, that the writer is not ignorant of the item and the sum of the felon system,—as indeed, what intelligent man is? An indignant tone of remonstrance and rebuke sometimes breaks out at the continuance of this great wrong, and there is much apparent earnestness in the wish for its speedy abolition. But all this is no uncommon thing. The times demand that in the pulpit, by the press, and in the political caucus, thus much deference shall be shown to the growing Anti-Slavery sentiment of the people, and thus much allegiance given to the principles of Freedom. It is well that it is so, and a thing to be thankful for, and also a very significant fact. But very far is it from being the power which shall abolish Slavery. The Methodists did as much a century ago, and the Friends far more than this, long before. But they never abolished Slavery, and never would, but on the contrary, contenting themselves with this barren testimony—comparatively barren, I mean—have become in fact, in the progress of time, the two most pro-slavery sects, in proportion to their influence. And herein, as I conceive, is the mischief of such discourses as this before us—that acknowledging the evil and the sin of Slavery, they confirm also, and the more powerfully from their apparent candor, the popular notion that it is an evil and sin wherewith we have nothing to do, and the removal of which we have even no right to attempt.

I am not one of those—if there are any such—who deem that nothing is deserving of the name of anti-slavery which does not square with my own idea of right, and my own notion of expediency. But we have the right to demand, and this the Abolitionists have always done, and have done no more, that all men should do something for the removal of a confessedly great sin; they have also assumed the right, in common with the rest of the world, of trying men's deeds by their own acknowledged standard. Weighed in this balance, this Discourse will be found wanting, and giving its author credit for believing and meaning what he says, "out of his own mouth" is he condemned. If Slavery is all he says it is, and there is any truth in the principles of that religion in which he professes to believe, then it is our business, our most solemn duty, to labor now, and with all our strength, as we love God and man, for its immediate extermination. And that is pro-slavery—pro-slavery the most to be dreaded and deprecated, which lulls us to rest, and while it acknowledges the evil, assures us there is no remedy, and begs us to seek for none. This, this Discourse does; and probably many who listened to it, who might, had the right word been spoken, and the pupil been faithful to its trust, have been urged to active duty, went quietly to their homes, persuaded that they were verily doing God service, in hating the wrong, while they laid the flattering unction to their consciences that this only were they required to do, for they could do nothing else.

To strike the balance between duty and inclination, when the one bids us to do the right, regardless of consequences, and the other bids us remember that these consequences are exceedingly disagreeable and not to be endured, is never an easy task, and is very apt to involve us in inconsistencies which the head should be ashamed of, if the heart is not. Dr. Dewey places himself in just this predicament, and gives utterance to much of the unmeaning cant in regard to Slavery, which, however excusable it may have been ten years ago, when the people were astonished at the temerity of any man who asserted its sinfulness, is without excuse at this day, and especially in one who may be supposed from his position to know something of the first principles of morals. His main argument against the Annexation of Texas, is, that we thereby, so far as we are concerned, recreate Slavery, and Slavery is a sin. If it is a sin, it would seem that common sense, and common morality should teach us, that it is none the less so because we daily commit it, and because it is one of long standing, handed down as an heir-loom, and which we have fortified by political barriers, and none the less also, for all this, to be abandoned. But no; it is held, it seems, in the polemical code of the "Church of the Messiah," to be sufficient excuse for our sinful supineness, that Great Britain imported slaves into her colonies some century or two ago, and that we have created certain constitutional safeguards, which must be respected. Let the Constitution prevail, though the heavens fall, is the modern reading of the maxim of the old Heathen Philosopher. The tyranny of Russia, Great Britain, and other nations, is also urged in extenuation of ours, though Dr. Dewey knows, or should know, that no people on the face of the broad earth, are suffering, even from his own showing, a despotism at all comparable to that inflicted on the Southern slaves, whether this has anything to do or not with the question at issue. In short, were different passages of the Discourse placed side by side, and others tried by the standard of morality which is assumed as the true one, the usual incongruities would be manifest which always appear in any attempt to reconcile right and wrong, and are always peculiarly manifest in these Anti-Slavery, and Anti-Abolition Discourses; and the term of pro-slavery, would be fully justified when the whole spirit of this publication is considered.

That the Abolitionists should be misrepresented, and indirectly vilified, and their associations condemned, was to be expected as a matter of course. As the times demand that the Anti-Slavery sentiment which is everywhere springing into being, shall be administered to, it is no less a characteristic of the hour that those only who are doing anything for its abolition shall also be abused. It matters little to them, and will not turn them from the path of duty which they have steadily pursued through sorer trials than these. Even Dr. Dewey may one day learn, that he, and all who, like him, feel called upon to utter their little word, are compelled to do so, simply because these men on whom they look with such holy horror, long ago said, and meant it when they said it,—to use the closing language of his own Discourse—"If it is fanaticism to feel this sacred claim, be that fanaticism ours. If I must be fanatical, let me be so, for man, and not against him; let me be fanatical for his rights, and not against his rights; let me be fanatical for human brotherhood, and not for human bondage!"—G.

GEORGE F. WHITE.

I long ago grew out of the bad habit of attending upon pro-slavery ministrations in Church or Meeting; but curiosity to hear this High Priest of the Friends, led me a few evenings since to waste a few hours, that might have been much better spent, in Rose street Meeting-house. The occasion was a special one, and the discourse by George F. White, was, I suppose, considered one of his mightiest efforts. Had I gone there expecting to be fed, I should have come away "enhungered for the bread of life." As it was, I was no more, nor less hungry when the services were ended, than when they began, for we were called chiefly to a feast of the dry husks of doctrine. The only thing said that is worth repeating, was the assertion, that the only *unpardonable* sin is the sin against the Holy Ghost, and the explanation of what this sin is. Herein, said the preacher, lies the knowledge of all true charity, for we have no right to call any man a sinner, and to do so is uncharitable, for there is really no sin against man possible. There is but this one sin—the sin against God, which is breaking our covenant with God, and *neglecting the ordinances*. The man who does this, in however slight a degree, and though he may have become convinced that the ordinance is of trifling moment, has committed the unpardonable sin, for he has broken his covenant with God. A man may be a slaveholder, and if the spirit of God has entered his heart, and he keeps his covenant, (that is, breaks no ordinance,) he may still hold his slaves, though slaveholding is wrong, and die in possession of ten thousand slaves, yet shall he go straight to Heaven. This, if I understand it, is the idea, and in nearly the words of the preacher. No matter, then, what wrong a man shall commit against his fellow-man—no matter if he be a robber of the poor—a robber of their souls, as well as their bodies—no matter if he cause them to walk in spiritual and intellectual darkness all their days, and render their social condition hardly above that of the brutes—yet, though he knows it to be a wrong, it shall be forgiven him. But if he goeth not on First and Fourth-day to meeting, and weareth not a straight coat, and a broad-brimmed hat, and sayeth not thee and thou, and fulfilleth not such-like covenants with the Father of all men, then shall these things not be forgiven him, and he shall be damned. Shades of Fox and Benezet! is this the "testimony" borne by "early Friends?"

CASSIUS M. CLAY.

I received a few day's since a letter from a friend in Philadelphia, requesting me to publish C. M. Clay's speech delivered in the Tremont Chapel, Boston. I shall be glad always to grant any request compatible with what I esteem my duty to the American Society. The Standard belongs to them, and not to me, and is an Anti-Slavery paper, and that only. I have no right to make it the vehicle of either Whig or Democratic electioneering speeches, in good faith with the Society; and in good faith with myself, should be very ready to return my commission were I expected to do any such contemptible work. Being an Abolitionist, it is as impossible for me to be a Democratic or Whig partisan, as it is for a thing to be and not to be at the same time. The speech of Mr. Clay referred to, is a Whig anti-free-trade speech which no more deserves a place in the Standard, than the thousand and one caucus speeches and twaddling sermons which are made every week, because they also contain a spice of Anti-Slavery. I honor and respect C. M. Clay, and believe him to be an honest, upright man, according to his light, and will always publish with great pleasure his Anti-Slavery speeches. But as a Whig, I esteem him in a false and wicked position, and from his great and peculiar influence, as a reformed slaveholder, being given to the Whig party, I esteem him as the enemy of the slave's cause, and standing directly in the way of its progress, so far as these miserable parties can now be said to be in the way at all. The elements of dissolution are rapidly at work in them both, and their power for evil nearly at an end. The Abolitionists, however, have something else to do than support either of them, and the least interesting Anti-Slavery matter is of more importance, and more deserving of a place in the columns of our papers, than the best of their speeches, calculated as they are, to deceive the people, and keep out of sight the subject which should be paramount to all others, and which, being left unattended to, the experience of all the past tells us, it is vain to expect either prosperity or happiness for the nation.

MR. CLAY'S LETTERS.

In another column will be found two letters from Henry Clay. That to C. M. Clay is said to have been stolen from the Tribune office, and I publish it because it has been much talked of in the political prints, and I presume there is some curiosity on the part of the readers of the Standard, who would not be likely to see it elsewhere, to see it here. It refers to the efforts of his kinsman to procure Anti-Slavery votes for the Whig party, and plainly shows that he is aware that such is the purpose of C. M. Clay's mission to the North. This has been exclaimed against as a dishonorable transaction, but I am either not partisan enough, or am too obtuse, to see in it anything else than a legitimate electioneering scheme to procure more votes. If C. M. Clay can persuade anybody by his public speeches to vote the Whig ticket, he has a perfect right to do so, and it does not make that right wrong that Henry Clay should know of his intention, or wish him success. It would seem as if politicians were utterly incapable of any fair discrimination, and supposed that the shortest and best road to their own success was by the misrepresentation and calumny of their opposers.

The other letter, and which is "positively the last appearance" of Mr. Clay as a letter-writer before the election, is intended to explain the apparent discrepancies in the letters previously written. I am perfectly willing, for one, to grant that it does so, and to believe that he is honestly and sincerely opposed to the Annexation of Texas, for certain reasons which exercise a very powerful influence over his mind. It should put the question at rest between the two great parties. It does not, however, in the slightest degree alter the aspect of things for an Abolitionist. We oppose Annexation because it will extend and perpetuate Slavery. That consideration has no weight whatever with Mr. Clay. We—on the supposition that we could vote at all—could only vote for the man, and for the party which should resist the encroachments of the slaveholding power, and be true to great principles of human Freedom. Henry Clay is not this man, and the Whig party is not this party. They are both ready to sacrifice the interests of the North, and the rights of the slave, and are pledged to do so within the Constitutional circle. There is no candidate, nor any party before the people that is any more deserving of our suffrages.

JAMES G. BIRNEY.

I have once before ventured to predict that the end of Liberty Party would be in a coalition with a portion of the Democratic party. The sooner it is done, the better, for it will be indeed its end. There cannot, in the nature of things, be but two great parties in this Republic, and under our present Constitution, it is also in the nature of things, that they should both be pro-slavery. The honest men in the Liberty party will soon find their leaders at the old game of *transferring*, and themselves up for the bids of the South. The Tribune of Monday contains the following letter, dated Pontiac, (Mich.) Oct. 1st, 1844:

SIR: We have just learned by a highly intelligent and respectable gentleman from Saginaw, that the Locfocos of Saginaw County held last week a County Convention, and nominated as Representative to the Legislature, JAMES G. BIRNEY, *Abolition Candidate for the Presidency!* Mr. Birney is now from home, but there is no doubt but he will accept; as previous to his departure it was openly and publicly stated by the leading Locos, that Birney would be nominated by their Convention when it should meet: and I understand that Birney's name was the only one presented to the Convention. It is not a joke nor a hoax, but a serious business matter with them, and is the result of a previous understanding (without doubt) between him or his friends, and the Locos. It shows where his sympathies are.

C. T. TORREY.

On the first page will be found a letter from Mr. Andrews, one of Torrey's counsel, which is inserted, as it is a reply to an article from the Baltimore Visiter, published last week. The Emancipator says: "The report circulated by the Anti-Slavery Standard of New-York, that Andrews had been indicted for aiding the escape (of Torrey) is entirely unfounded and gratuitous." I had the report from one of Torrey's friends who had just arrived from Baltimore, and who said the writ was issued the day he left. It was not therefore "unfounded" or "gratuitous" on my part. Torrey has recently made another unsuccessful attempt to escape.

TO CORRESPONDENTS.

E.'s communication is on file for insertion. James Fulton's letter has been unavoidably postponed till this week; the other shall follow in successive papers. Henry Grew's answer to Gerrit Smith shall have a place as soon as possible. William Jackson's articles were received some time since. The letter of our friend from Wilmington is on file, for insertion, and one also from W. W. Brown. Our esteemed friend, G. R. of Va. shall be answered as soon as possible, and the request of friend Davis, of Salem, Ohio, shall be complied with.

SLAVE CASE.

In another column will be found and interesting Report of a slave case, for which I am indebted to the kindness of Mr. Davies, the Court Reporter of the New-York Tribune.

R. D. WEBB, of DUBLIN will accept my thanks for the Irish, English, and Scotch papers he was so kind as to send me. They are always very acceptable.

JAMES FULTON's note of the 29th ultimo is received. His first letter was already in type. It has been "unavoidably postponed," as I had said in another paragraph. I must use my best judgment in regard to the insertion of communications, and always endeavor to do so as shall best answer the exigency of the moment. As for instance, I have postponed Mr. Jackson's letters to make room for Fulton's, because the former will have just as much force a week or a month hence, as now, which the latter would not. My friend Fulton will be assured that I have delayed his letters no longer than was necessary.

JACKSONVILLE, MASS.—Can any one tell me the post-office address of persons residing at the above-named place?

☞ Abby Kelley desires her friends and correspondents to be apprised that her post-office address is Concord, N. H. for the present.

GENERAL INTELLIGENCE.

Foreign.

ARRIVAL OF THE CALEDONIA—FIFTEEN DAYS LATER FROM EUROPE.

The steamship Caledonia arrived at Boston on Thursday morning, by which we have intelligence from England to the 19th ultimo, her day of sailing.

By this arrival we have the important intelligence of the liberation of O'Connell and his colleagues by a reversal of sentence, and the termination of the war between France and Morocco.

The British Parliament was prorogued by commissions appointed to represent her Majesty on the 5th ultimo, to the 10th instant; and on the 9th ultimo, the Queen, accompanied by Prince Albert, and the usual *cortége*, left London for Scotland in the steam yacht Prince Albert. She arrived at Dundee on the 11th. Her visit to Ireland has been indefinitely postponed.

All apprehension of a collision between England and France was at an end—the Tahiti question having been amicably adjusted; and Louis Phillippe had appointed the second week in October for his visit to the English Court.

On the 4th ultimo, the decision of Lord Denman, the Chief Justice of the English Queen's Bench, on the subject of the sentence of O'Connell and his co-traversers, was delivered. His lordship strongly denounced the illegality of the whole proceedings, and characterized the treatment which the traversers had received in the matter of the jury list, as a "mockery, a delusion, and a snare!" Ultimately, the Lord Chancellor put the question, when the judgment was reversed by a majority of one of the law lords—three to two. Some of the lay peers wished, in this emergency, to rush to the assistance of the Government, but they were restrained by Lord Wharncliffe, who showed them that bad as was the reversal of the judgment, their interference by voting, would be worse—more damaging to the Constitution and to the peerage.

The result came upon every one so unexpectedly—the opinion of the majority of the Judges delivered on the previous Monday, against the traversers, having been universally regarded as decisive of the question—that the world could not credit the announcement. The sensation which the news produced in London, and the other large towns where it became known, has rarely been equalled in modern days, and when it crossed the channel, and reached Dublin, men could not credit its truth. Gradually, however, the incredulity disappearing, it was succeeded by the most unbounded expressions of joy. Mr. O'Connell is said to have received the intelligence of his release without betraying the least emotion of surprise. Great numbers of his friends waited upon him to offer him their congratulations. On Friday evening the order for the discharge of the prisoner arrived, and at 7 o'clock, Mr. O'Connell, leaning upon two of his sons, left the prison on foot, and proceeded, accompanied by an immense assemblage, to his house in Merrion Square. The other prisoners, subsequently left the Penitentiary, and were loudly cheered.

The liberation of Mr. O'Connell and his fellow prisoners has produced an excitement in all parts of Ireland far surpassing the enthusiasm of Tara and Mullaghmast, or any other of the monster meetings. The long cherished impression that, notwithstanding his imprisonment, Mr. O'Connell was still invulnerable to the law, has derived a greater impulse from this reversal of its sentence than it had before received from any other circumstance in his history.

The Repealers held their usual weekly meeting on the ensuing Monday, in the Conciliation Hall. The galleries were crowded with ladies by eight o'clock in the morning; and long before the appointed hour, every available corner of the building was crowded to suffocation. The traversers, on their respective entrances, were enthusiastically cheered. The Lord Mayor of Dublin occupied the chair.

Mr. O'Connell came forward and was received with the loudest applause. He entered at great length into a statement of the course which he intends to pursue with reference to the future, and expressed his readiness to try the experiment of a Federal Parliament. In the meantime, however, he proposes the formation of a Preservative Assembly of 300 gentlemen, to meet in Dublin, and control the proceedings of the Repeal Association, much in the same way as the House of Lords is considered a check upon the Commons. Each member of the Assembly must prove his title by handing in £100—a qualification which Mr. O'Connell considered would so far insure the respectability of the Assembly, that they would be able to treat with Government and stipulate terms.

His next step for the attainment of Repeal is to be the impeachment of the Irish Judges and Attorney General—the latter for the monster indictment, and the former for their conduct during the trials. He also stated his intention to make a tour of the English provinces for the purpose of stating his case, and procuring the assistance of the English people in effecting the impeachment. He formally entered his notice of motion respecting the expediency of holding the Clontarf meeting, and also with regard to the impeachment of the legal personages connected with the State Trials.

FRANCE AND MOROCCO.

The Prince de Joinville on the 23d renewed his attack on Mogadore, in order to silence some guns which had renewed their fire upon his ships. This object was soon accomplished, without loss; and the town, according to the Prince's report, was found entirely deserted, and a scene of horrible devastation. Official news have been received of the conclusion of peace between France and Morocco—the latter having accepted, unconditionally, the terms proposed by the Prince de Joinville.

INDIA AND CHINA.

Letters and papers of the 31st of July have reached us from Bombay. The intelligence is of much interest, although the rainy season is not generally the period of exciting events in India. Another mishap has befallen the British troops near Skirkapore, where a party of grass-cutters, with their escort, was surrounded by Belachees, and eighty of them cut to pieces. A lesser escort, conveying bullocks to Sukkur, was attacked, and escaped, with four men severely wounded.

CHINA.

The news from China is up to the 21st of June. The new governor of Hong Kong, Mr. Davies, and his suite, arrived by the Spiteful very unexpectedly on the 7th of May, and immediately entered upon the duties of this important office.

ITALY.

The Augsburgh Gazette says that a new attempt at insurrection in Calabria is about to be made under the guidance of certain members of young Italy, who have for some time past resided at Malta.

CIRCASSIA.

The war in Circassia, which has now existed, with brief intervals, for more than sixty years, appears further from a conclusion than ever. It is a matter of surprise to those unacquainted with the peculiar state of the country, that a handful of mountaineers should be able to defy so long the power of the Autocrat. The Russian army, decimated by disease, by hunger, and by the nostalgia, is in a most deplorable condition. The Poles sent there by the Russian Government, have nearly all deserted, and have instructed the mountaineers in the art of war.

The leader of the Circassians, Schamyl, is a sort of war-like prophet, who has for several years governed and led to battle the Leghis, the Koubitcis, and other of the mussulmen tribes of Daghesten; and he possesses over them all that superstitious influence so necessary to impart confidence, and to arouse enthusiasm. The Russian Government is making extensive preparations for a fall campaign, but after so many failures, it is hardly necessary to predict the result.

General Items.

CAPTURE OF AN AMERICAN VESSEL BY AN ENGLISH MAN-OF-WAR BRIG.

The Boston Atlas of Saturday contains a letter from Capt. P. C. Dumas, late master of the American brig Cyrus, of New Orleans, dated Rio Janeiro, August 12, and giving an account of the capture of his vessel by the British brig-of-war Alert, upon the coast of Africa:

The American Flag Trampled upon by the British.—On the 2d day of June, at 1, P. M. an English man-of-war brig, the Alert, was lying to an anchor, five miles off Cobinda; her boat came alongside, manned by two officers, one boy, and four negroes, sailors, (called crew-men.) The Captain of the Alert, Mr. Bosanquet, was told by me that the brig was the Cyrus, of New Orleans, and visited once by him by force, to save himself the trouble to visit my vessel twice, and at the same time asked him who he was, and to show me a power from my Government to visit me. He made no answer, except putting his hands on his flag, saying, "this tells who I am;" and he said to me, "I will come on board, and you will see it." "Very well, sir: a protest shall be made for violating the treaty." The moment he got on deck with his officer and crew, he ordered his men to open my hatches, fore and aft; went down himself with his company, and came on deck, after he found that the vessel had nothing but water ballast, and nothing else. He then came toward me, and said in a rough manner, "I want to see your papers." My answer was in the same tone, "why should a man like you take the liberty to jump on board of an American vessel, against the Captain's will, opening hatches, searching the cabin, going all over the ship, without speaking a word to me, and besides, requiring that I must show you my papers? Please tell me who you are? you are not in uniform. Any *pirate* can come to an anchor, like your brig, and send a boat with an English flag, as you do. Please show me a power to visit, and then, on the spot, I will show you my papers." He said, "I have it, but it is on board." "Well, go and get it," said I. He said, "my word is good enough." I said that I was not obliged to believe him. Then again he asked for the papers. You shall not see them, said I. "Well, if you don't show me your papers, I take you to be a *pirate*, and from this moment I take charge of the brig." My answer was, "As long as that flag remains hoisted, and my papers on board, I shall still be the captain of my own ship, or, if you wish to take charge of her, you must send for more force, or order your brig to come along side, to fire into me until I am killed," holding the ensign halliards in my hands. During this conversation, I had my log book in my left hand. Then, thinking that I would show my papers quicker, he said to me, "the reason why you cannot show me the papers is, because you have sold your vessel—I was told so." "It is not true, sir," I replied—"if my vessel was sold, I would not have the American flag up. Neither I nor my crew would be on board."

Now, vexed to see that he could not succeed in any way, he then said, "Well, I will go in the cabin and make search all over." I immediately placed the American flag before the cabin door, held by me, the mate, and two of my men, very tight, and observing to him that he could not enter in the cabin without trampling on the *United States Flag*. His answer was, "That it made no difference to him," and immediately he rushed into the cabin, followed by his officer and a negro, and trampled the flag under their feet, in the presence of my crew. Then I said, "Boys, our flag is insulted; it will cost dear to the English nation." They all came on deck, and the Captain told me to let him have my log book. My answer was—"*Never!*—and as long as I have a drop of blood in my veins, no British subject should take it away from me." Then he observed that he had the power to obtain it by force, and at the same time ordered one of his negroes to take the book from me, who attempted to obey the order given to him. I stepped back, pushing the negro, and called my mate and crew to assist me, and to arm themselves with handspikes and knives, in case the British officer should give a new order. All my men were ready to strike, when the British Captain turned pale, and with the voice of a *coward*, said to me, "Captain, stop your men; I don't wish to see any *blood shed*, nor *butchery*." Then nothing took place. He wanted to go in the cabin to make a second search. I observed to him that my papers were on board, in my trunk; and showed him the key. He said, "Let me have the key, or I shall have it by force." My answer was, "Have you forgotten what took place for the log book?—Do you wish to begin again?" Then he said, "I will go in the cabin and have your trunk broken open." I gave him no answer. He sent his officer and a negro to act; I followed them with my mate. They broke it and took the papers out of it. I observed to the officer that I had money in my trunk, a gold watch, &c. He made no answer. We all went on deck; he handed the papers to the Captain. I then told him, "Now, you are satisfied of your *chef d'œuvres*, please give me my papers, because I shall sail to-morrow." "No, Sir, I will keep them with me, and pocket them." I said to him, "As long as my papers are taken away from me, I make an abandonment of my vessel;" and I and the crew left her at the same time.

P. C. DUMAS.

The Atlas says—"The foregoing are the documents received from Capt. Dumas, and we publish them as received. Capt. Adams, of the Herschel, further informs us, that it was reported at Rio Janeiro that the British Captain abandoned the Cyrus, and that she was immediately taken possession of by the Portuguese, and filled with slaves."

P. S.—Capt. Dumas arrived here yesterday in the brig Oriole, from Rio Janeiro. He confirms the statement of the British outrage on his vessel on the coast of Africa, published above.—*New York Tribune.*

From Florida.—By the steamer *St. Matthews* at Savannah, we have later news from Florida.

KEY WEST, Sept. 3, 1843.

Three negroes belonging to residents on the Manatee river, were brought into this port on the 30th ultimo. They had stolen a boat from their owners, and were on their way to Nassau, but being unacquainted with the route, they were delayed some fifteen days, and being without provisions, &c. sought succor from a vessel belonging to this port, which took them for safe custody.

The case of the Louisiana Negroes.—The St. Augustine News of the 24th says: "His Honor, Judge Bronson, returned home on Tuesday last, and on Thursday made a decree in the case of the two negroes taken in the pilot boat Lafayette, and who had been detained in custody of the Marshal, to afford them time to establish their claim to freedom. It will be remembered that six of the eight were sold on the 6th of August last, under a former decree. They were all demanded by the Governor of Louisiana, as fugitives from justice, under a charge of larceny. The Governor of Florida issued his warrant for their delivery, but before that had been received here, the six above referred to had been sold, and they are not yet apprehended. It being clearly proved that the two who pretended to be free are also slaves, these were on Thursday delivered up to the agent of the Executive of Louisiana, to be taken thither and tried, in conformity with the Act of 1793. The Decree requires that after they shall have been tried, and undergone the punishment imposed by the laws of Louisiana on the offence they are charged with, they shall be re-delivered to the Marshal of the District, to abide the farther order of the Court in a claim of salvage."

Died.

In North Middleboro', 29th ultimo, widow RELIANCE R. SHAW, aged 85 years. This aged matron was a devoted friend of the abolition cause.

In Lowell, Mrs. MARY BAILEY, aged 57 years.

ACKNOWLEDGMENTS.

For the Standard—from Sept. 21st, to Oct. 6th, 1844.

J. Mulliken, Mt. Desert, Me.	$1.00
Thomas Jernegan, South Bend, Ia.	2 00
Jonathan Brigham, Dorchester, Mass.	1.50
Mrs. P. Ward Concord, "	2.00
Thomas Wickersham, Oakland, Ohio,	2.00
John P. Gifford, Westport, Mass.	3.00
Theological Reading Room, Cambridge, Mass.	2.00
Charles Wright, Belmont co. Ohio,	2.00
S. Thomas, Fallston, Pa.	4.00
Andrew B. Vennard, Portsmouth, N. H.	2.00
James Smith, " "	1.00
Frances Gillespie, " "	2.00
B. Webster, " "	2.00
Wm. Day, " "	1.00
Mrs. Joshua Staples, " "	2.00
H. A. Bigelow, " "	2.00
Jonathan Dearborn, " "	1.00
James Nowell, " "	2.00
James M. Carr, " "	2.00
Braydon & Collins, " "	2.00
E. W. Hills, " "	2.00
Andrew Hussey, " "	2.00
Alexander Ladd, " "	2.00
S. E. Cowes, " "	2.00
Sarah Barker, Somerset, N. Y.	2 00
Israel Newhall, Jr. Lynn, Mass.	2.00
L. Tuttle, Prospect, Ct.	4.00
D. R. Williams, " "	2.00
Charles L. Fiske, Chaplin, Ct.	2.00
J. C. Martin, " "	2.00
Hiram Waldo, Westminster, Ct.	1.75
Julia Blanchard, Lebanon, Ct.	.37
Gurden T. Smith, Palmyra, N. Y.	1.00
Nancy Robinson, Dover, N. H.	2.00
Dudley Ladd, Franklin, "	2.00
W. P. S. Caldwell, New Bedford, Mass.	2 50
Dr. M. Wilson, Cadiz, Ohio,	2 00
O. E. Johnson, " "	2.00
R. Kent, Middlebury, "	2.00
Benjamin Gould, Aurora, N. Y.	4.00
Cornelius Bramhall, Boston,	2.00
James A. Breed, Lynn, Mass.	1 00
Wm. T. Wheeler, Nantucket,	5.00
F. F. Hussey, "	2.00
D. Storer, Williamsburg, Long Island,	2.00
John Bradford, South Scituate, R. I.	.50
John E. Morse Brooklyn, N. Y.	.50
By E. D. Hudson,—	
Elisha D. Moore, Tolland, Mass.	1.00
Total amount received - -	$94.12

FRANCIS JACKSON, Treasurer.

NOTICES.

AWAKE FOR THE OPPRESSED!

A Convention will be holden in New Bedford on the 19th and 20th of this month, to discuss the demerits of American Slavery.

The friends in the neighboring towns are invited to meet at Liberty Hall, at half-past 10 o'clock, A. M. with Edmund Quincy, C. L. Remond, Francis Jackson, W. A. White, and Wendell Phillips, who are all expected to be present on the occasion. Let Bristol county awake for the bondman, and send forth a renewed sound—"No Union with Slaveholders, religiously or politically!"

Per order New-Bedford Anti-Slavery Society.
New-Bedford, Oct. 3, 1844.

WEYMOUTH ANTI-SLAVERY FAIR.

It has been found impossible to make preparation for this Fair quite so early as was at first proposed, and notice of the time will be given hereafter. The friends of the cause are entreated to unite with fresh zeal, liberality, and industry, that the occasion may not fail to be what it now promises to be—one of great importance to the Anti-Slavery Enterprise, and of uncommon interest to its advocates. A few very beautiful articles from abroad have been already received, and donations of materials for making more; so that a large attendance on the weekly sewing meeting is more than ever desirable, as the time of the Fair approaches.

MARY WESTON, } Com.
SARAH H. COWING, }

TO ABOLITIONISTS, AND THE PUBLIC IN GENERAL.

At a meeting of the Executive Committee of the "Ohio American Anti-Slavery Society," held at Salem, September 8, 1844, William W. Brown was employed as agent for that Society, and authorized to hold Conventions, solicit donations, receive and collect pledges, &c. for the same.

LOT HOLMES, *Chairman pro tem.*
JAMES BARNABY, *Sec.*

AMERICAN FREE PRODUCE ASSOCIATION.

The sixth annual meeting of the society will be held in Philadelphia, on the 15th of Tenth month. To all persons interested in supplying themselves with productions free from the guilt of Oppression,—and to the members of the Anti-Slavery Societies, an earnest invitation is given to be present at this meeting. To the former that they may effectively aid in carrying on a work which they consider essential to secure a conscience void of offence toward God and man—to the Abolitionists who do not refrain from the use of slave labor products that they may learn—that in this UNION WITH SLAVEHOLDERS, they are upholding a system which they wish to destroy.

JAMES MOTT, Ch'n. Ex. Com.
Philadelphia, 9th mo. 18th, 1844.

FRIENDS OF THE SLAVE.

It is proposed to hold a series of conventions throughout the State of Ohio, this summer and fall, to spread Anti-Slavery light and truth abroad, and awaken the people to a sense of their responsibilities in reference to this all-important subject. We appeal to you, fellow-citizens, to your sympathies and sense of justice, for the means of keeping such men as Amos Dresser and Henry Bibb in the field; the one to show what we have to do with slavery, the other to tell of the wrongs and sufferings of the slave, (he having been one of the sufferers,) with pathos and natural eloquence that goes directly to the heart, awakening the tender sympathies of the soul and taking directly hold of the individual's conscience.

Shall they and all others be enabled to plead the cause of freedom and rebuke the wrong?

Shall tongues be mute when deeds are wrought,
That well might shame extremest hell,
Shall freemen lack the indignant thought,
Shall mercy's bosom cease to swell?
"Shall honor bleed, shall truth succumb,
Shall pen, and thought, and soul be dumb.
By all above, around, below,
Be our indignant answer, No.
"Up then in freedom's manly part,
From grey-head eld to fiery youth,
And on the nation's naked heart,
Scatter the living coals of truth."

Contributions and pledges can be handed to A. F. Hanna, Cadiz, and Cyrus McNeely, Harrison county, Jane Boyd, Lloydsville, Belmont county, Thomas Moore, Carroll county, George Garretson, Treasurer, New Lisbon, Columbiana county, Elihu Bailey, Somerset, Belmont county, or to myself.

Those friendly to the above object are requested to act as agents in making contributions in their respective neighborhoods.

SAMUEL BROOKE.
Gen. Agent, O. A. A. S. Society.
CADIZ, July 3d, 1844.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.	
Pot, first sort 1844.	4.18¾ a 4.25
Pearl	4.37½ a .
CANDLES.	
Mould, tallow lb.	9 a 12
Sperm	30 a 32
Stearic do.	20 a 25
COAL.	
Liverpool, chaldron,	8.00 a 9.50
Newcastle	7.50 a 8.50
Scotch	7.00 a 7.25
Sidney and Pictou	. a 6.50
Anthracite, 2,000lbs.	4.75 a 5.75
COFFEE.	
Java	9 a 10½
Sumatra	6¾ a 7
Porto Rico	7½ a 7¾
Laguayra	7 a 7¾
Cuba	6½ a 7½
Brazil	6 a 7½
St. Domingo	5½ a 6
COTTON.	
New Orleans	5 a 9½
Alabama	5 a 9½
Florida	5 a 8
Upland	5 a 8
Upland, fair	6½ a 6⅞
Upland, good and fair	7½ a 8
DOMESTICS.	
Shirtings, brown 3-4	5 a 6½
do. do. 7-8	6 a 7
do. bleached	7 a 9
do. S. I. do.	7 a 11
Sheetings, brown 4-4	7 a 9
do. do. 5-4	10 a 12½
do. bleached 4-4	7 a 12
do. do. 5-4	12 a 15
Calicoes, blue	7 a 12
do. fancy	6 a 14
Plaids	9 a 11
Stripes, fast colors	8 a 10
Satinetts	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5 a 13	16 a 18
do. 14 a 19	— a 20
do. 20 a 23	22 a 23
DRUGS & DYES.	
Alum, lb.	4 a 4½
Cochineal	1.35 a 1.40
Copperas	1½ a 1¾
Gum Myrrh, E. Indies,	12½ a 15
do. copal washed	35 a 42
do. Arabic Turkey,	27 a 35
Madder, Dutch	12½ a 17
Oil of Anis	1.75 a 1.80
castor, gall.	82½ a .85
Tartaric acid, lb.	45 a 50
Verdigris	19 a 21
Vitriol, blue	8 a 8½
DYEWOODS.	
Brazilletto, ton	25.00 a 27.50
Camwood	25.00 a 75.00
Fustic, Cuba	26.00 a 28.00
do. Tampico	18.00 a 19.00
Logwood, Cpy.	26.00 a 27.00
FEATHERS.	
Live, foreign lb.	12 a 25
do. American	29 a 35
FISH.	
Dry cod, cwt.	2.25 a 2.31½
Dry scale	1.25 a 1.50
Pickled, bbl.	3.00 a 3.25
do. salmon, tce	00.00 a .00
Smoked do. lb.	.9 a .10
Mackerel, 1, bbl.	10.50 a 10.37½
do. No. 2	8 12½ a 8.25
do. No. 3	5.75 a 6.00
Shad, Ct. hf. bbl.	5.87½ a 6.00
Buckap't. bbl.	7.50 a 8.00
Mass. do.	10.00 a 10.50
Herring, pickled	3.50 a .
do. scale, per box,	47 a .50
do. No. 1	26 a .30
do. No. 2	16 a .20
FLAX.	
Russia, lb.	8 a 11
American	8 a 8½
FLOUR & MEAL.	
Genesee per bbl.	4.62½ a 4.68¾
Troy	4.62½ a 4.68¾
Michigan	4.56¼ a 4.62½
Ohio, round and flat	4.56¼ a 4.62½
Pennsylvania	. a .
Brandywine	. a 4.75
Georgetown	4.56¼ a 4.62½
Baltimore c. mills	. a .
Richmond c. mills	5.50 a 5.75
do. country	. a .
Alexandria	. a 0.
Fredericksburg	. a 0.
Petersburg	. a .
Rye flour	3.25 a 3.37½
Indian meal	2.43¾ a 2.62½
do. per hhd.	12.00 a 12.12½
GRAIN.	
Wheat, Western and N. York, per bushel,	.92 a .94
do. Southern new	.88 a .90
Rye northern	69 a .70
Corn north'n & Jersey	51 a .52
Southern (weight)	49 a .50
Barley, N.R.	55 a .60
Oats, northern	34 a .
do. southern	27 a .30
do. New-Jersey	
Beans, tce.	6.12 a 7.62½
Peas do.	6.12 a 7.25
HEMP.	
Russia, ton	175.00 a 180.00
Manilla	135.00 a 137.50
American, dew rot	85.00 a 95.00
do. water rot	115.00 a 160.00
HIDES.	
B. A. & Rio Grande, lb.	11½ a 12½
California	4 a 11
Orinoco	11 a 11½
Mexican	10 a 11
S. American horse, piece	a
Calcutta, dry	65 a .75
HOPS.	
First sort 1844, lb.	10 a 12
HORNS.	
Ox, hundred	8.00 a 8.62½
Cow	2 00 a 3.00

IRON.	
Pig, Eng. & Sc. ton	32.00 a 33.00
do. American	27.50 a 30.00
Bar do. rolled	80.00 a .
do. Russia P, S, I,	100.00 a 102.50
do. do. N. Sable	75.00 a .
do. Swedes	77.50 a .
do. Eng. com.	62.50 a 65.00
do. do. refined	80.00 a .
Sheet E. & Am. lb.	5¾ a 6
Hoop do. do. cwt.	5.00 a 5.50
LEAD.	
Pig, 100 lbs.	3.95 a 4.00
Bar, lb.	4 a 4½
Sheet	4½ a
LEATHER.	
Oak lb. (sole,)	19 a 24
Hemlock, light	14½ a 15½
do. middle	14½ a 15½
do. heavy	13 a 14
do. damaged	11½ a 12½
LUMBER.	
Boards, N. R. M. ft.	30.00 a 35.00
do. east pine	10.00 a 11.00
do. Albany, piece	7 a .17
Plank Ga. pine, M. ft.	22.00 a 30.00
Scantling pine	14.00 a 16.00
do. oak	30.00 a 35.00
Timber oak, cu. ft.	.25 a .37
do. Ga. yel. pine	.35 a .40
Shingles, cy. M.	10.00 a 13.00
Staves w. o. pipe M.	45.00 a 48.00
do. do. hhd.	33.00 a 35.00
do. do. bbl.	25.00 a 28.00
do. r. oak hhd.	24.00 a 26.00
Heading, w. o.	35.00 a 40.00
Hoops	25.00 a 30.00
MOLASSES.	
New-Orleans, gall.	27 a 30
Porto Rico	27 a 30
St. Croix	30 a 31
Trinidad, Cuba, Muscova	28 a 29
Martinique & Guadal.	26 a 26½
Havana & Matanzas	24 a 26
Neuvitas	28 a 30
NAILS.	
Cut, 4d a 40d per lb.	4½ a 4½
(3d 1 cent and 2d 2 cents more.)	
Wrought, 6d a 20d	10 a 12½
Horseshoe, No. 7 a 9	18 a 20
NAVAL STORES.	
Tar, bbl.	1.75 a 1.87½
Pitch	1.00 a 1.12½
Rosin	.58 a .75
Turp. Wil'ton soft	2.62½ a 2.75
do. N. C. soft	2.25 a 2.37½
Spirits turp'tine gal.	37 a 39
OILS.	
Olive, gall.	90 a 95
Linseed, American	70 a 72
Whale refined	50 a 55
Sperm, crude	95 a .97
do. winter	a 1.00
Lard oil	55 a 65
PROVISIONS.	
Beef mess bbl.	5.00 a 5.50
do. prime	3.00 a 3.25
Pork, mess bbl.	9.06¼ a 9.12½
do. prime	7.50 a 7.62½
do. cargo	a
Hog's lard	5¾ a 6½
Butter, prime dairy	9 a 14
do. Orange county	14 a 15
do. common	7½ a 7½
Cheese, Am. lb.	4½ a 5½
Hams smoked	4 a 7
RICE.	
100 lbs.	2.87½ a 3.25
SALT.	
Turks Island, bushel,	26 a 26½
Bonaire	27 a 28
Curacoa	24 a 25
Ivica	
Cadiz	.25 a
St. Kitts	a
Lisbon	22 a
Liverpool, ground	23 a 24
do. do. sack	1.05 a 1.07
do. do. fine	1.37 a 1.40
SOAP.	
New-York, brown lb.	3½ a 7
Castile	8½ a 8¾
STEEL.	
German lb.	10½ a 13
English, hoop L.	13 a 13½
Trieste, in boxes	6½ a 7
American	5 a
Spring	5¾ a 6
SUGARS.	
St. Croix, lb.	7½ a 8¾
New-Orleans	6 a 7
Cuba, Muscovado	6 a 6¾
Porto Rico	6½ a 7¾
Havana, white	8 a 10
do. brown	6½ a 7½
Cuba, white	8½ a 9½
do. brown	6½ a 8
Brazil, white	a
do brown	a
Manilla, brown	6½ a 6¾
Loaf	11 a 11½
Crushed	11 a 11½
TALLOW.	
Foreign, lb.	
American	6½ a 7½
TEAS.	
Imperial, lb.	40 a 1.00
Gunpowder	40 a 1.00
Hyson	50 a 1.00
Young Hyson	39 a 1.00
Hyson skin	20 a 60
Souchong, Poweh'g, &c.	18 a 60
Bohea	a
TIN.	
Block, South Am. lb.	a
do. East India	15½ a 16
In plates ½ ✕ box	8.50 a 8.75
WOOL.	
Am. Sax'y. fleece, lb.	45 a 47
do. merino	40 a 42
Pulled, superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 37

Poetry.

For the National Anti-Slavery Standard.

THE LIBERTY BELL.

List! list to the sound of the Liberty Bell!
Pealing forth on the troubled air—
It tolleth in triumph proud tyranny's knell—
Each toll hath a bolder and mightier swell,
As it sends the glad sound everywhere.

O'er the turmoil and bustle and business of life
It comes, as the thunderbolts come—
With Equality, Freedom, and Love, it is rife—
The oppressor's proud spirit it filleth with strife,
For the truth, to his heart, it brings home.

The merchant, in hearing it, holdeth his breath,
Lest his business should suffer a pressure—
The time-serving preacher is gnashing his teeth,
And slyly exhorts, "to oppose to the death
Each vile Anti-Slavery measure."

Literati awake from their deep reveries,
As its loud tone their quietude breaketh,
But they heed not its strain—while the councillor sees
That the poor and the captive can pay him no fees,
And his former position he taketh.

Very many are puzzled what course to pursue—
They fear this will end in a riot,—
They "feel very bad for the slave," it is true,
But pause, and ask, "What will our minister do?"
And soon, *very soon*, they are quiet.

The rich hear the peal, and think of their gold,
And seek the best means to preserve it—
The poor have no time to examine—there told
"'Tis according to Scripture that men should be sold,
And that *black* men most surely *deserve* it."

Yet a few chosen spirits are found 'mid them all,
To respond to the Liberty Bell;
Who heed not, who fear not, the great or the small,
Who gladly and fearlessly march to the call,
The invasions of wrong to repel.

O'er city, and village, and hamlet, and plain,
And in the dark woods' silent dell,
On the lone mountain-top, with its cloud-gifted fane,
By the streamlet, and far, far away o'er the main,
Sound the tones of the Liberty Bell.

And louder, and clearer, and mightier yet,
Those thundering chimes will ring forth,
Till, in all, "truth and mercy together are met,"
And the star of Oppression forever hath set,
And Freedom, hath lighted the earth.

H. W. H.

From the New Monthly Magazine.

CAMPBELL'S FUNERAL.

BY HORACE SMITH.

'Tis well to see these accidental Great,
Noble by birth, or Fortune's favor blind,
Gracing themselves in adding grace and state
To the more noble eminence of mind,
And doing homage to a bard,
Whose breast by Nature's gems was starred,
Whose patent by the hand of God himself was signed.

While monarchs sleep, forgotten, unrevered,
Time trims the lamp of intellectual fame.
The builders of the pyramids, who rear'd
Mountains of stone, left none to tell their name.
Though Homer's tomb was never known,
A mausoleum of his own,
Long as the world endures his greatness shall proclaim.

What landing sepulchre does Campbell want?
'Tis his to give, and not derive renown.
What monumental bronze or adamant,
Like his own deathless lays can hand him down?
Poets outlast their tombs: the bust
And statue soon revert to dust;
The dust they represent still wears the laurel crown.

The solid abbey walls that seem time-proof,
Formed to await the final day of doom;
The clustered shafts, and arch-supported roof,
That now enshrine and guard our Campbell's tomb,
Become a ruined, shattered fane,
May fall and bury him again,
Yet still the bard shall live, his fame-wreath still shall bloom.

Methought the monumental effigies
Of elder poets that were grouped around,
Leaned from their pedestals with eager eyes,
To peer into the excavated ground,
Where lay the gifted, good, and brave,
While earth from Kosciusko's grave,
Fell on his coffin-plate with Freedom-shrieking sound.†

And over him the kindred dust was strewed
Of Poets' Corner. O misnomer strange!
The poet's confine is the amplitude
Of the whole earth's illimitable range,
O'er which his spirit wings its flight,
Shedding an intellectual light,
A sun that never sets, a moon that knows no change.

Around his grave in radiant brotherhood,
As if to form a halo o'er his head,
Not few of England's master spirits stood,
Bards, artists, sages, reverently led
To wave each separating plea
Of sect, clime, party, and degree,
All honoring him on whom Nature all honors shed.

To me, the humblest of the mourning band,
Who knew the bard through many a changeful year,
It was a proud, sad privilege to stand
Beside his grave and shed a parting tear.
Seven lustres had he been my friend.
Be that my plea when I suspend
This all-unworthy wreath on such a poet's bier.

* He was buried in Poets' Corner, Westminster Abbey, his pall being supported by six noblemen.

† "And Freedom shriek'd as Kosciusko fell."—*Campbell*.

From the Christian Register.

THE SLAVE'S MARRIAGE.

"What God hath joined together, let not man put asunder."
MARK, x. 9.

Oh do not part those whom their God united!
Revere the mandate by the Saviour given.
'Twas in the holiest name their vows were plighted,
Sanctioned with prayer, and ratified in Heaven.

What though their state be that of meek subjection
To all thy pleasure or thy pride commands?
Yet in each lowly heart may pure affection
Still gild with joy the darkness of their bands.

Think not they feel the less, if hopeless sorrow
Shun the expression that can naught avail;
Nor let thy conscience vain excuses borrow,
If pride or fear repress the mourner's wail.

Law may defend thee; but His mandate holy,
In whose dread presence thou and they shall stand,
Forbids thee thus to trample on the lowly,
And warns thee of his own avenging hand.

Thy slave and thou are, as He made ye, brothers;
And when earth's vain distinctions cease to be,
If thou hast shown no mercy unto others,
What mercy can the Righteous mete to thee?

Then spare; and if on earth with power invested,
Expand thy heart to pity's heavenly claim.
From Anger's hand the scourge by Love be wrested,
And let the freed slave bless thy generous name.

Miscellany.

From the Edinburgh Review.

EXTRACT FROM THE CLAPHAM SECT: OR, THE COTERIE OF WILBERFORCE.

* * * * * * * *

Would that the days of Isaac Walton could have been prolonged to the time when Granville Sharpe was to be committed to the care of the biographers! His likeness from the easel of the good old Angler would have been drawn with an outline as correct and firm, and in colors as soft and as transparent, as the portraits of Hooker, or of Herbert, of Doune, or of Watton. A narrative, no longer than the liturgy which they all so devoutly loved, would then have superseded the annals which now embalm his memory beneath that nonconforming prolixity which they all so devoutly hated.

The grandson of an Archbishop of York, the son of an Archdeacon of Northumberland, the father of a Prebendary of Durham, Granville Sharpe, descending to the rank from which Isaac Walton rose, was apprenticed to a linen-draper of the name of Halsey, a Quaker, who kept his shop on Tower Hill. When the Quaker died, the indentures were transferred to a Presbyterian of the same craft. When the Presbyterian retired, they were made over to an Irish Papist. When the Papist quitted the trade, they passed to a fourth master, whom the apprentice reports to have had no religion at all. At one time a Socinian took up his abode at the draper's, and assaulted the faith of the young apprentice in the mysteries of the Trinity and the Atonement. Then a Jew came to lodge there, and contested with him the truth of Christianity itself. But blow from what quarter it might, the storm of controversy did but the more endear to him the shelter of his native nest, built for him by his forefathers, like that of the swallow of the Psalmist, in the courts and by the altar of his God. He studied Greek to wrestle with the Socinian—he acquired Hebrew to refute the Israelite—he learned to love the Quaker, to be kind to the Presbyterian, to pity the Atheist, and endure the Roman Catholic. Charity, (so he judged,) was nurtured in his bosom by these early polemics, and the affectionate spirit which warmed to the last the current of his maturer thoughts, grew up, as he believed, within him, while alternately measuring crapes and muslins, and defending the faith against infidels and heretics.

The cares of the mercer's shop engaged no less than seven years of a life destined to be held in grateful remembrance as long as the language or the history of his native land shall be cultivated among men. The next eighteen were consumed in the equally obscure employment of a clerk in the office of Ordnance. Yet it was during this period that Granville Sharpe disclosed to others, and probably to himself, the nature, so singular and so lovely, which distinguished him—the most inflexible of human wills, united to the gentlest of human hearts—an almost audacious freedom of thought, combined with profound reverence for hoar authority—a settled conviction of the wickedness of our race, tempered by an infantine credulity in the virtue of each separate member of it—a burning indignation against injustice and wrong, reconciled with pity and long suffering towards the individual oppressor—all the sternness which Adam had bequeathed to his sons, wedded to all the tenderness which Eve has transmitted to her daughters.

As long as Granville Sharpe survived, it was too soon to proclaim that the age of chivalry was gone. The Ordnance clerk sat at his desk with a soul as distended as that of a Paladin bestriding his war-horse; and encountered with his pen such giants, hydras, and discourteous knights, as infested the world in the eighteenth century. He found the lineal representative of the Wiloughbys de Parham in the person of a retired tradesman; and buried himself in pedigrees, feoffments, and sepulchral inscriptions, till he saw his friend enjoying his ancestral privileges among the Peers of Parliament. He combatted, on more than equal terms, the great Hebraist, Dr. Kennicott, in defence of Ezra's catalogue of the sacred vessels, chiefs, and families. He labored long, and with good success, to defeat an unjust grant made by the Treasury to Sir James Lowther, of the Forest of Inglewood, and the manor and castle of Carlisle. He waged a less fortunate war against the theatrical practice of either sex appearing in the habiliments of the other. He moved all the powers of his age, political and intellectual, to abolish the impressment of seamen, and wound up a dialogue, with Johnson, on the subject, by opposing the scriptural warning "wo to them that call evil good, and good evil," to what he described as the "plausible sophistry and important self-sufficiency" of the Sage. Presenting himself to the then Secretary of State, Lord Dartmouth, he denounced, with prophetic solemnity, the guilt of despoiling and exterminating in the Charib war that miserable remnant of the aboriginal race of the Antilles. As a citizen of London, he came to the rescue of Crosby, the Lord Mayor, in his struggle with the House of Commons. As a citizen of the world, he called on earth and heaven to stay the plague of Slavery and the Slave-Trade, and advocated the independence of America with such ardor as to sacrifice to it his own. Orders had reached his office to ship munitions of war to the revolted colonies. If his hand had entered the account of such a cargo, it would have contracted in his eyes the stain of innocent blood. To avoid that pollution he resigned his place, and his means of subsistence, at a period of life when he could no longer hope to find any other lucrative employment. But he had brothers who loved and supported him; and his release from the fatigues of a subordinate office left him free to obey the impulses of his own brave spirit, as the avenger of the oppressed.

While yet a chronicler of gunpowder and small arms, a negro, abandoned to disease, had asked of him alms. Silver and gold he had none, but such as he had he gave him. He procured for the poor sufferer medical aid, and watched over him with affectionate care until his health was restored. The patient once more become sleek and strong, was an object on which Barbadian eyes could not look without cupidity; and one Lisle, his former master, brought an action against Granville Sharpe for the illegal detention of his slave. Three of the infallible doctors of the Church at Westminister—Yorke, Talbot, and Mansfield—favored the claim; and Blackstone, the great expositor of her traditions, hastened, at their bidding, to retract a heresy on this article of the faith into which his uninstructed reason had fallen. Not such the reverence paid by the hard-working clerk to the inward light which God had vouchsafed to him. He conned his entries, indeed, and transcribed his minutes all day long, just as if nothing had happened; but throughout two successive years he betook himself to his solitary chamber, there, night by night to explore the original sources of the Laws of England, in hope that so he might be able to correct the authoritative dogmas of Chancellors and Judges. His inquiries closed with the firm conviction that, on this subject at least, these most learned persons were but shallow pretenders to learning. In three successive cases he struggled against them with various and doubtful success; when fortune, or, be it rather said, when Providence, threw in his way the negro Somerset.

For the vindication of the freedom of that man, followed a debate, ever memorable in legal history for the ability with which it was conducted;—for the first introduction to Westminster Hall of Francis Hargrave;—for the audacious assertion then made by Dunning, of the maxim, that a new brief will absolve an advocate from the disgrace of publicly retracting any avowal however solemn, of any principle, however sacred;—for the reluctant abandonment by Lord Mansfield of a long-cherished judicial error; and for the recognition of a rule of law of such importance, as almost to justify the poets and rhetoricians in their subsequent embellishments of it;—but above all, memorable for the magnanimity of the prosecutor, who, though poor and dependent, and immersed in the duties of a toilsome calling, supplied the money, the leisure, the perseverance, and the learning, required for this great controversy—who, wholly forgetting himself in his object, had studiously concealed his connection with it, lest, perchance, a name so lowly should prejudice a cause so momentous—who, denying himself even the indulgence of attending the argument he had provoked, had circulated his own researches in the name, and as the work, of a plagiarist who had republished them—and who, mean as was his education, and humble as were his pursuits, had proved his superiority as a Jurist, on one main branch of the Law of England, to some of the most illustrious Judges by whom that law had been administered.

Never was Abolitionist more scathless than Granville Sharpe by the reproach to which their tribe has been exposed, of insensibility to all human sorrow, unless the hair be thick as wool, and the skin as black as ebony. His African clients may indeed have usurped a larger share of his attachment than the others; and of his countless schemes of beneficence, that which he loved the best was the settlement at Sierra Leone of a free colony, to serve as a *point-d'appui* in the future campaigns against the Slave-Trade. But he may be quoted as an experimental proof of the infinite divisibility of the kindly affections. Much he wrote, and much he labored, to conciliate Great Britain and America; much to promote the diffusion of the Holy Scriptures; much to interpret the prophecies contained in them; much to refute the errors of the Socinians; much to sustain the cause of Grattan and the Irish volunteers; much to recommend reform in Parliament; and much, it must be added, (for what is man in his best estate?) to dissuade the emancipation of the Catholics. Many also were the benevolent societies which he formed or fostered; and his publications, who can number? Their common aim was to advance the highest interests of mankind; but to none of them, with perhaps one exception, could the praise either of learning or of originality be justly given. For he possessed rather a great soul than a great understanding; and was less admirable for the extent of his resources than for the earnest affection and the quiet energy with which he employed them.

Like all men of that cast of mind, his humor was gay and festive. Among the barges which floated on a summer evening by the villa of Pope, and the chateau of Horace Walpole, none were more constant or more joyous than that in which Granville Sharpe's harp or kettle-drum sustained the flute of one brother, the hautboy of another, and the melodious voices of their sisters. It was a concord of sweet sounds, typical, as it might seem, of the fraternal harmony which blessed their dwelling on the banks of that noble river. Much honest mirth gladdened that affectionate circle, and brother Granville's pencil could produce very passable caricatures when he laid aside his harp, fashioned, as he maintained, in exact imitation of that of the son of Jesse. To complete the resemblance, it was his delight, at the break of day, to sing to it one of the songs of Zion in his chamber—raised by many an intervening staircase far above the Temple gardens, where young students of those times would often pause in their morning stroll, to listen to the not unpleasing cadence, though the voice was broken by age, and the language to them was an unknown tongue.

On one of their number he condescended to bestow a regard—the memory of which would still warm the heart, even were it chilled by as many years as had then blanched that venerable head. The one might have passed for the grandson of the other; but they met with mutual pleasure, and conversed with a confidence not unlike that of equals. And yet, at this period, Granville Sharpe was passing into a state which, in a nature less active and benevolent than his, would have been nothing better than dotage. In him it assumed the form of a delirium, so calm, so busy, and giving birth to whims so kind-hearted, as often to remind his young associate of Isaac Walton's saying, that the very dreams of a good man are acceptable to God. To illustrate by examples the state of a mind thus hovering on the confines of wisdom and fatuity, may perhaps suggest the suspicion that the old man's infirmities were contagious; but even at that risk they shall be hazarded, for few of the incidents of his more vigorous days would delineate him so truly.

William Henry, the last Duke of Gloucester, (who possessed many virtues, and even considerable talents, which his feeble talk and manners concealed from his occasional associates,) had a great love for Granville Sharpe; and nothing could be more amiable than the intercourse between them, though the one could never for the moment forget that he was a prince of the blood-royal, and the other never for a moment remembered that he was bred up as a linen-draper's apprentice. Beneath the pompous bearing of the Guelph lay a basis of genuine humility, and the free carriage of the ex-clerk of Ordnance was but the natural expression of a lowliness unembarrassed by any desire of praise or dread of failure. A little too gracious, perhaps, yet full of benignity, was the aspect and the attitude of the Duke, when, at one of the many philanthropic assemblages held under his presidency, Granville Sharpe (it was no common occurrence) rose, and requested leave to speak. He had, he said, two schemes, which, if recommended by such advocates, must greatly reduce the sum of human misery. To bring to a close the calamities of Sierra Leone, he had prepared a law for introducing there King Alfred's frank pledge, a sovereign remedy for all such social wounds. At once to diminish the waste of human life in the Peninsula, and to aid the depressed workmen in England, he had devised a project for manufacturing portable woolpacks; under the shelter of which ever-ready intrenchments our troops might, without the least danger to themselves, mow down the ranks of the oppressors of Spain.

A politician, as well as a strategist, he sought and obtained an interview with Charles Fox, to whom he had advice of great urgency to give for conducting the affairs of Europe. If the ghost of Burke had appeared to lecture him, Fox could hardly have listened with greater astonishment, as his monitor, by the aid of the Little Horn in Daniel, explained the future policy of Napoleon and of the Czar. "The Little Horn! Mr. Sharpe," at length exclaimed the most amiable of men, "what in the name of wonder do you mean by the Little Horn?" "See there," said the dejected interpreter of prophecy to his companion, as they retired from the Foreign Office—"See there the fallacy of reputation! Why that man passes for a statesman; and yet it is evident to me that he had never before so much as heard of the Little Horn!"

As his end drew nearer, he became less and less capable of seizing the distinction between the prophecies and the newspapers. It rained as heavily on the 18th of February, 1813, as on the afternoon when Isaac Walton met the future Bishop of Worcester at Bunhill Row, and found in the public-house, which gave them shelter, that double blessing of good ale and good discourse which he has so piously commemorated. Not such is the fortune of the young Templar, who, in a storm at least as pitiless, met Granville Sharpe at the latter epoch moving down Long Acre as nimbly as ever, with his calm thoughtful countenance raised gently upwards, as was usual with him—as though gazing on some object which it pleased him well to look upon. But his discourse, though delivered in a kind of shower-bath, to which his reverie made him insensible, was as characteristic if not as wise, as that of the learned Sanderson. "You have heard," he began, "my young friend, of this scandalous proceeding of the Rabbi Ben Mendoli?" "No!" "Why, then, read this brief account of it which I have been publishing. About a year ago the Rabbi, being then at Damascus, saw a great flame descend, and rest on one of the hills which surround the city. Soon after he came to Gibraltar. There he discovered how completely that celestial phenomenon verified my interpretation of the words 'Arise, shine, for thy light is come,' &c.; and now he has the audacity not only to deny that he ever saw such flame, but to declare that he never pretended to have seen it. Can you imagine a clearer fulfillment of the predicted blindness and obduracy of Israel before their restoration?"

That great event was to have taken place within a few months, when the still more awful event which happens to all living, removed this aged servant of God and man from the world of shadows to the world of light. To die at the precise moment when the vast prophetic drama was just reaching its sublime catastrophe, was a trial not easily borne, even by a faith so immoveable as his. But death had no other sting for him. It awakened his pure spirit from the dreams which peopled it during the decay of his fleshly tabernacle; and if that change revealed to him that he had ill-interpreted many of the hard sentences of old, it gave him the assurance that he had well divined the meaning of one immutable prophecy—the prophecy of a gracious welcome, and an eternal reward to those who, discerning the brethren of their Redeemer in the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner, for His sake feed, and shelter, and clothe, and visit, and comfort them.

From Blackwood's Magazine for July.

FOX AND PITT.

The House was crowded, and every countenance was pictured with interest and solemn anxiety. Grey, Sheridan, and other distinguished names of party, had already taken their seats; but the great heads of Government and Opposition were still absent. At length a buzz among the crowd who filled the floor, and the name of Fox, repeated in every tone of congratulation, announced the pre-eminent orator of England. I now saw Fox for the first time, and I was struck with the incomparable similitude of all that I saw of him to all that I had conceived from his character and his style. In the broad, bold forehead, the strong sense,—in the relaxed mouth, the self-indulgent and reckless enjoyment,—in the quick, small eye, under those magnificent black brows, the man of sagacity, of sarcasm, and of humor; and the grand contour of a countenance and head which might have been sculptured to take its place among the sages and sovereigns of antiquity, the living proof of those extraordinary powers, which could have been checked in their ascent to the highest elevation of public life, only by prejudices and passions not less extraordinary. As he advanced up the House, he recognized every one on both sides, and spoke or smiled to nearly all. He stopped once or twice in his way, and was surrounded by a circle with whom, as I could judge from their laughter, he exchanged some pleasantry of the hour. When at length he arrived at the seat which had been reserved for him, he threw himself upon it with the easy look of comfort of a man who had reached home, gave a nod to Windham, held out a finger to Grey, warmly shook hands with Sheridan; and then, opening his well-known blue and buff costume, threw himself back into the bench, and laughingly gasped for air. But another movement of the crowd at the bar announced another arrival, and Pitt entered the House. His look and movement were equally characteristic with those of his great rival. He looked to neither the right nor the left; replied to the salutations of his friends by the slightest possible bow; neither spoke nor smiled; but, slowly advancing, took his seat in total silence. The Speaker, hitherto occupied by some routine of business, now read the King's speech, and, calling on "Mr. Pitt," the minister rose. I have for that rising but one description,—the one which filled my memory at the moment, from the noblest poet of the world:

"Deep on his front engraven,
Deliberation sat, and public care.
Sage he stood,
With Atlantean shoulders, fit to bear
The weight of mightiest monarchies. His look
Drew audience and attention, still at night,
Or summer's noontide air."

THE INDIAN'S REPROOF.

A Shoshone warrior possessed a beautiful mare; no horse in the prairie could outspeed her, and in the buffalo or bear hunt, she would enjoy the sport as much as her master, and run alongside the huge beast with great courage and spirit. Many propositions were made to the warrior to sell or exchange the animal, but he would not hear of it.

The dumb brute was his friend, his sole companion; they had both shared the dangers of battle and the privations of the prairie travelling; why should he part with her? The fame of that mare extended so far, that in a trip he made to San Francisco, many Mexicans offered him large sums of money; nothing, however, could shake him in his resolution. In those countries, though horses will often be purchased at the low price of one dollar, it often happens that a steed, well known as a good hunter or rapid pacer, will bring sums equal to those paid in England for a fine race horse.

One of the Mexicans, a wild young man, resolved to obtain the mare, whether or no. One evening when the Indian was returning from some neighboring plantation, the Mexican laid down in some bushes at a short distance from the road, and moaned as if in the greatest pain. The good and kind-hearted Indian having reached the spot, heard his cries of distress, dismounted from his mare and offered him assistance; it was nearly dark, and although he knew the sufferer to be a pale-face, yet he could not distinguish his features. The Mexican begged for a drop of water, and the Indian dashed into a neighboring thicket, to procure it for him. As soon as the Indian was sufficiently distant, the Mexican vaulted upon the mare, and apostrophized the Indian:

"You fool of a red-skin, not cunning enough for a Mexican; you refused my gold; now I have the mare for nothing, and I will make the trappers laugh, when I tell them how easily I have outwitted a Shoshone."

The Indian looked at the Mexican a few moments in silence, for his heart was big, and the shameful treachery wounded him to the very core. At last he spoke:

"Pale-face," said he, "for the sake of others, I may not kill thee. Keep the mare, since thou art dishonest enough to steal the only property of a poor man; keep her, but never say a word how thou camest by her, lest, hereafter, a Shoshone, having learned distrust, should not hearken to the voice of grief and wo. Away, away with her! let me never see her again, or in an evil hour the desire of vengeance may make a bad man of me."

The Mexican was wild, inconsiderate, and not over-scrupulous, but not without feeling; he dismounted from the horse, and putting the bridle into the hand of Shoshone, "Brother," said he, "I have done wrong, pardon me! from an Indian I learn virtue, and for the future, when I commit any deed of injustice, I will think of thee."

MEHEMET ALI.

The London Examiner, in a review of the affairs of Eastern Europe, gives this account of the sudden abdication, and as sudden return to power, of Mehemet Ali:

"A youthful prank, played by an old gentleman of eighty, Mehemet Ali, has frightened the Levant, and, but for the more juvenile pranks of the French, would have caused still greater affright. His sage Highness, the Nestor of the Mediterranean, went to a party, committed an excess, and got so uproarious and extravagant, that no Irishman, before the invention of teetotalism, ever equalled it. He beat his women, cuffed his minister, cursed his physician, broke his pipe, and flung his *fez* out of the window. At last he sent for 250,000 purses, and flinging himself into a boat, set sail, or oars, for Cairo, bent on a spree, but acquainting his worthy Alexandria subjects that he was bound for Mecca. The old sinner! Sheridan, dead drunk, acquainting the watchman who picked him up, that he was no other man than Mr. Wilberforce, lied not more comically than Mehemet Ali, when he said he was going to Mecca.

"But we much fear that we could never let our readers into the mysteries of an Oriental orgie, nor describe, except in metaphor, a Turkish jollification. We can merely imitate those artists who condescend but to sketch, who draw a line here, daub a shade there, and leave every one to fill up the picture for himself. The feast in question was given by Mehemet's daughter, the widow of Defterdar Bey; in honor, too, of the wedding of one of the family. The old Pacha was invited, and was served alone, with viands the most spicy, and drinks the most exciting. The drink was not wine, for that is forbidden by the prophet. It rather resembled that drink at Irish Temperance Halls, where whiskey is prohibited, but where cordials concocted with alcohol disguised with ginger and pimento, are swallowed as not only compatible with the *pledge*, but highly honoring it. So Mehemet's tipple was more of the spicy than the spirituous. And instead of making him good-natured in his cups, it made his highness very much the contrary; for he set about beating all the women, to the horror of eunuchs, black and white. He then made off, as we have described, in a tangent, Ibrahim going to all sorts of devices to send his physicians after him; smuggling them first into his house, and then into the boat.

"Such is a meagre and true outline of an event which has much alarmed politicians, and even the Alexandrians, although their affright was considerably intermixed with laughter. There was neither conspiracy nor revolution. It was not a deep-laid plot of Ibrahim's, nor yet of the Marquis of Lavalette, French Consul, nor yet of any hostile Turk. It was simply the political effect of a social orgie."

THE ARAB AND HIS BARB.

It is not always that the Arab is ready to part with his horse, if a good beast, whatever price may be offered; though money among the degraded people of Morocco will work miracles. A circumstance which proved this, occurred to me about forty years ago, when accompanying poor John Davidson some forty day's journey into the interior. As we were proceeding between Mehedea and Rabat, we were joined by a troop of mounted Arabs, one of whom was riding a mottled grey, the handsomest barb I ever saw. Riding up to the man I entered into conversation with him, and having put him in good humor by praising his steed, I told him I would make him rich if he would sell me the mottled gray.

I offered him a hundred and fifty mistakel, about twenty pounds sterling; a large sum in the interior. "It is a good price," said the Arab: "but look," said he, and he brought his horse on the other side of me—"look at this side of him; you must offer me more." "Well, come," I said, "you are a poor man and, fond of your horse; we won't dispute about the matter, so give me your hand. What say you? two hundred?" "That is a large price, truly," said the Arab. His eyes glistened; and I thought the horse was mine. But my eagerness, I suppose, had been too apparent; so the Arab thought I might go still further; and, shaking the bridle, off he went at full speed. The motley gray shook its tail in the air, and vanished to a speck in an instant. I turned round to speak to Davidson, and the next moment the Arab was at my side; and patting the neck of his gray, he said, "Look at him—see, not a hair is turned; what will you give me now?" Davidson prompted me to offer even four hundred ducats rather than let the animal go. Again I began bargaining, and offered three hundred. On this the Arab gave me his hand, and thanking me, he said, "I now can boast of the price you have offered; but it is in vain you seek to tempt me, for I would not sell my horse for all the gold you or any other man possesses." Having said this, he joined his companions. Calling the kaid or chief of our escort, I asked him if he knew the rider of the gray; adding, that I supposed he must be rich, as he had refused so large a sum. The kaid said, "All I know is, that he is a great fool; for he possesses nothing in the world but that horse, which he bought when a colt, selling his tent, flocks, and even his wife, to buy it.—*Mr. Hay's Western Barbary*.

ROBERT OWEN'S ADDRESS.

To the Statesmen, Politicians, Professions, Mercantile and Working-men of New-York city.

GENTLEMEN AND FRIENDS: I leave your city to-morrow, after a sojourn of nine days. You are in a political state of excitement which, until your Presidential election shall be terminated, will prevent any calm, steady attention to any other subject. But, at my age, approaching 74, my days of usefulness to my fellow-man cannot be many, and I am desirous to apply the physical and mental power remaining with me, to effect the greatest amount of permanent benefit for all, without reference to local or even more extended geographical prejudices or predilections, and as I enter not into any of your divisions of party or creed, I request and hope that every newspaper published in New-York will, at the convenience of the publishers, insert this address, making such comments upon it as the conductors of these journals may deem useful or expedient.

Since my last departure from your country in the Spring of 1830, there has been an immense capital expended in your city, and a great increase of inhabitants has been added to its permanent population, and at the present time the city is said to be prosperous.

But, my friends, with the means at the control of your country, it is no more than a sad prosperity of the most unnecessary contention and competition—a low and degrading prosperity, such only as can arise from irrational mental conflicts, united with the practice of universal attempts to buy the services and wares of others cheap, and to sell our own dear. The sooner you can abandon, without violence or confusion, a society so based and constructed, the sooner you will become wise, truly prosperous, and permanently happy.

You have now all the means at your disposal to exchange the one state of society for the other without evil or real injury to one individual.

To secure a universal progressive prosperity, physical and mental, to all, you have more land and minerals, more mechanical and natural power, more scientific and useful knowledge, if these were wisely combined and directed, than are necessary to give and secure high prosperity and enjoyment, not only to all of the present population of these United States, but for far more than the whole of the existing population of the world. Why then this contest for your present limited proportions of individual wealth and enjoyment? Why this unnatural and irrational conflict, to perpetuate disunion and misery?

You desire wealth, with health and security to enjoy it.

Your present system of society is admirably calculated to limit the production of of wealth, to destroy health, to diminish enjoyment, and to increase the insecurity of its permanence.

You desire to attain universal charity and love—you believe and know that these qualities are absolutely requisite to insure the happiness of mankind.

Your present system of society is most cleverly contrived to render it, so long as this system shall be maintained, an utter impossibility that a spirit of universal charity and love should ever be created among any portion of the human race.

You desire that vice, crime and misery should cease from the earth.

Your present system of society is most ingeniously adapted not only to render this desired change impracticable, but through every succeeding generation, while it continues, to increase these evils in a continually increasing ratio.

You desire to form a superior character for all, to fill their minds with the most useful knowledge, and to give them the best practicable habits.

You desire to unite mankind in one interest, in one spirit, and in sincere love for one another.

Your present system of society is calculated, with high ability, to divide the interest of man from man and nation from nation, to generate a hostile spirit between classes, sects, parties, countries and colors, and instead of introducing the CAUSES which can alone create universal love, to perpetuate the CAUSES which, should they be maintained for millions of years, must produce estranged feelings and hatred between all classes, creeds, and climes, and no rational state of human existence can ever arise.

You desire to establish universal sincerity and truth.

Your present system of society, as long as it shall be maintained, will render it IMPOSSIBLE that sincerity and truth can become the conduct and language of any portion of the human race. Deception and falsehood are the unavoidable qualities forced upon all, by the fundamental errors on which your present system of society is based.

Under your present system of society, poverty in the mass, disease, disunion, discontent, counteraction, falsehood, and misery, are inevitable.

Under another system of society, now easy of attainment, wealth, health, union, content, mutual aid, truth, charity, love, and happiness, will be equally inevitable.

Inhabitants of New-York, think calmly upon the statement now put before you until my return to your city in the Spring, if my health be spared. I will then explain these all-important matters fully to you.

ROBERT OWEN.

City Hotel, 25th Sept. 1844.

LONG HAIR.

In 1640 the following agreement was entered into by the Governor, Deputy Governor, and Magistrates of New Hampshire, to discountenance the *sinful practice of wearing long hair!*

"Forasmuch as the wearing of long hair, after the manner of ruffians and barbarous Indians, has begun to invaide New England, contrary to the rule of God's word, which says it is a shame for a man to wear long hair, as also the commendable custom generally of all the godly of our nation until within this few years,—We the magistrates, who have subscribed this paper (for the shewing of our innocency in this behalf) do declare and manifest our dislike and detestation against wearing of such long hair, as against a thing uncivil and unmanly, whereby men do deform themselves and offend sober and modest men, and do corrupt manners: We do, therefore, earnestly entreat all the elders of this jurisdiction (as often as they shall see cause) to manifest their zeal against it in their public administrations, and that the members of their respective churches be not defiled therewith, that so, such as prove obstinate, and will not reform themselves, may have God and man to witness against them.

A SINGULAR FACT.—Dr. Smith, who has recently visited the Forks of the Mississippi, in an editorial article on *Medicine in Iowa*, and other matters, gives a most singular fact, by stating from good authority that no person officially associated with the Indians of the Upper Mississippi, ever saw or heard of a deaf Indian, or one whose eye-sight was impaired by age, or whose teeth were essentially decayed. No Indian of the Sioux tribe ever required spectacles, or discovered any advantages from trying those of travellers, because their vision was not impaired, even in extreme old age. Mr. Reed and Mr. Doe, the practical farmers employed by Government to teach them agriculture, both concur in declaring this to be true, after a residence of six years in their midst. Ophthalmia, however, is a common complaint, from which they suffer very considerably.

Boston Transcript.

DEATH OF THE LAST OF THE HIGHLAND BARDS.—Died lately, at Gairloch, Ross-shire, the celebrated Gaelic bard, Alasdair Buidhe Mac Iobhair, at the advanced age of eighty-four. He was poet to the lairds of Gairloch, from whom he had a pension. He was a bard of great merit, but very few of his pieces have been printed. He may be considered the last of the Highland bards, with the solitary exception of the author of "Loch-Aic" MacColl. Alasdair Buidhe was at a wedding some years ago, when a miserly gentleman observed that "bards were extinct." "No," said Alasdair, "but those who rewarded them are gone."—*Edinburgh Witness.*

INTERESTING TO ANTIQUARIANS.—A discovery has been made recently in Belgium, which will no doubt excite great interest in those who are fond of ancient literary lore. A manuscript journal of Admiral Tromp has been found, which was commenced in 1619, and is continued down to 1646. It is said to abound with the most valuable details of his naval experience, accounts of the various actions in which he was engaged, and memoirs of many distinguished naval men of his time, with whom he served. We hope this journal will be translated and published without delay. It would be read with great interest in this country.—*Boston Transcript.*

Graham House, 63 Barclay St.

CITIZENS, or transient visitors desiring a quiet home, where a real Temperance diet is proffered them, consisting of Vegetables, Fruits, &c. without stimulants or flesh meats, are invited to patronize this house. Terms moderate. Shower-baths free.

August 8. ROSWELL GOSS.

Books,

For Sale at the Office of the American A. S. Society, 142 Nassau St. N. Y.

THE LIBERTY BELL of 1844, an Annual, published for the Massachusetts Fair, and consisting of various original articles, from the ablest Anti-Slavery writers in this country, Great Britain and Ireland.

XIMENA, AND OTHER POEMS, by *James Bayard Taylor*. Philadelphia, 1844.

THE BROTHERHOOD OF THIEVES, or a true picture of the AMERICAN CHURCH AND CLERGY, by *S. S. Foster*; and various other standard Anti-Slavery works.

New-York, July 4, 1844.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress*. The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her.

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job.* xvii. 8.

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

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